THE

CHRISTIAN REFORMER.

No. CLVI.] DECEMBER, 1857. [Vol. XIII.

HEARNE'S REMAINS.*

A man more devoted to the study and preservation of Antiquities than Thomas Hearne, England has rarely known. Inferior to Selden in natural gifts, and contenting himself with a much narrower orb than that distinguished scholar and patriot filled, he succeeded in rescuing much important knowledge from oblivion; and of the numerous works which he edited or wrote, the majority retain their place in English libraries, and some are eagerly sought by historical and antiquarian collectors. The passion for digging up the hidden treasures of antiquity was such, that his successes in this department sometimes found a place in his devotional thanksgivings. And why not? Feeling as he did that God had given him the not common faculties that fitted him for usefulness as a student of antiquities, he conscientiously applied his whole strength to this department of knowledge. When success crowned his labours, he honestly and piously thanked God for his goodness. It was in this spirit that he uttered this prayer: "O most gracious and merciful Lord God, wonderful in thy providence, I return all possible thanks to thee for the care thou hast always taken of me. I continually meet with most signal instances of this thy providence, and one act yesterday, *when I unexpectedly met with three old MSS.*, for which, in a particular manner, I return my thanks, beseeching thee to continue the same protection to me, a poor helpless sinner," &c. &c. Some who smile at his simplicity might perhaps be better men if they possessed the poor scholar's piety, and recorded with equal thankfulness a sense of the mercies which have blessed their path in life.

Having in our former article noticed the rumour which prevailed in Oxford, that Hearne's last hours were passed in communion with the Church of Rome, it is only right to add that there has been preserved a letter from some unnamed correspondent of Bishop Tanner, who explains the circumstances which had led to the report of Hearne's having died a Roman Catholic, and from intimate personal knowledge and minute inquiries instituted on the spot within a few days of his friend's death, he feels assured that he died a "staunch Protestant."

* Reliquiæ Hernianæ. Continued from p. 703.

Of Francis Cherry, the generous friend who gave Hearne his school and college education, and honoured him with his friendship to the close of his life, some particulars are given in the Diary of his protegé. A country gentleman, entering with keen relish into the amusements of his order, and distinguished in the hunting-field by his nobleness of person and unsurpassed daring in the chace, he yet had time and taste for the refinements of scholarship and the assiduous cultivation of religion. Benefiting by the vicinity and friendship of Mr. Dodwell, he became thoroughly versed in classical and theological literature. He assisted Mr. Dodwell in some of his writings, and there is a grateful record by the latter of their mutual tastes and labours in the dedication of his work, *De Cyclis Veterum*, to Mr. Cherry. His feeling of loyalty to the exiled family was intense. Southey, in his entertaining Letters of Espriella, an imaginary Spaniard, gives a very singular anecdote illustrative of Mr. Cherry's aversion to the Orange dynasty. William III., cold in everything else that was English, was an enthusiastic fox-hunter. He rode to hounds with the best sportsmen amongst his subjects, and was not to be passed in the run, nor stopped by any leap, however perilous. Mr. Cherry, habitually meeting the King in the hunting-field near Windsor, formed what Mr. Southey terms "perhaps the most pardonable design which was ever laid against a king's life. He regularly joined the royal hounds, put himself foremost and took the most desperate leaps, in the hope that William might break his neck in following him. One day, however, he accomplished one so imminently hazardous, that the King, when he came to the spot, shook his head and drew back." (Espriella's Letters, I. 296.) It is probable that his political partialities and antipathies brought this singular man into trouble; for Hearne describes his latter years as being clouded by misfortunes, which he bore with much cheerful courage and sweetness of temper. He died September 23, 1713.

"He had ordered his funeral, in a letter to his good lady, written some time before without date. He desired to be buried privately; that none should be invited to his funeral; to be carried to his grave by four of the poorest of her tenants, assigning them a gratuity; to have no atchievements, escutcheons or pall; to be buried in the churchyard of Shottesbrooke, near the vault (which is in the church) where his father lyeth (by word of mouth, as near as could be to that part of the chancel where Mr. Dodwell lyeth, which fell out to be the same place). All which was performed on the 25th of the same month, at 10 o'clock in the evening. He further ordered to have a brick-work of 2 or 3 feet in height raised over him, and a plain black marble laid upon it, without any arms, name, or other inscription, but this which followeth:

HIC JACET PECCATORUM MAXIMUS."—I. 295, note.

We get a peep at Oliver Cromwell, and the features are not drawn in the hobgoblin style common to University and High-churchmen:

"Oliver Cromwell had, amongst his remarkable vices, some little sparks of virtue; as being Chancellor of the University of Oxon, he gave several valuable MSS. to the public library there; and such a respect for the learned Bishop Usher, that he was at the expence of his funeral, which amounted to 2 or 300 libs; and made his souldiers, then in Ireland, be content to have so much deducted out of their pay, as raised so considerable a sum as purchased his library for the use of Trinity College in Dublin, where it now remains."—I. 94.

Dr. Elrington, in his Life of Ussher (a work that does no credit to the writer's fairness), says Cromwell had no design to honour Ussher, but only to gain credit for himself with different parties, and further intimates that while the funeral cost £800, the Protector only provided £200 out of the deodands in his almoner's hands. He further states that the sum of money raised for the purchase of Ussher's library was £2200. Of Cromwell's share in this noble transaction, Elrington says nothing; but, as it could not but be praised, assigns it to "some public-minded individuals." But the Protector is reviled in connection with this remarkable story, first for having arbitrarily interfered to prevent the disposal of the library to some foreign competitors, and next for having, it is alleged, prevented the books being placed in Trinity College, but kept them in the Castle at Dublin, where they were exposed to serious injury and depredation. Hearne's story sets Cromwell's motives in a clear light, as a lover of learning and learned men; and however his noble purpose may have been hindered by the troubles of the times or the neglect or corruption of official underlings, his memory ought to be protected from such wrongs as those attempted by the latest biographer of Ussher. But Dr. Elrington's mode of writing history is that which has been always in vogue with High-churchmen, from the days of Dr. Heylin to those of Dr. Hook. From the Protector Oliver, we pass to Richard his son.

"1712. July 18. On Sunday last (July 13) died Richard Cromwell, son of Oliver, in the 90th year, or thereabouts, of his age. He departed his life at Cheston *(Cheshunt)*, in Hertfordshire, where he lived for some few years last past, in the house of one Serjeant Pengelly. Some years agoe he lived in Hampshire, were he was seen by one Mr. Walter Garrett, then A.B. and afterwards M.A. of Edmund Hall, which Mr. Garrett hath now got some little perferment in Hampshire, near to, and at, Winchester. He is married, and is son to the Rev. Mr. Walter Garrett, of the said county of Hampshire, who have written and published several little Discourses upon the Revelations, divers of which are in Bodley. He is a very honest, charitable gentleman, and maintains an excellent character with all that know him. As for his son Walter, (who married a daughter of one John King, lately butler of Queen's College, Oxon, and now living near the Angel inn in Oxford,) he told me that, talking with Richard Cromwell about several particulars, and happening to mention addresses, Richard told him, that he looked upon addresses as nothing; and that he was addressed to once, as much as any

prince had been, and that he had a great many of the original addresses then by him, which he said he had a mind to send to the Bodleian Library, on purpose to be preserved, to shew the temper of this nation, and the readiness of the greatest members to complement (compliment) people on purpose for seculiar interest. This Richard Cromwell lived very privately and quietly, and cared to converse with few people, and was very shy in talking of politics."—I. 261—263.

"1719. Sep. 8. On Saturday (Sep. 5) came to Oxford two of the daughters of Richard Cromwell, son of Oliver Cromwell, Protector, one of which is married to Dr. Gibson, the physician, who writ the *Anatomy;* the other is unmarried. They are both Presbyterians, as is also Dr. Gibson, who was with them. They were at the Presbyterian meeting-house in Oxford on Sunday morning and evening; and yesterday they, and all the gang with them, dined at Dr. Gibson's, provost of Queen's, who is related to them, and made a great entertainment for them, exspecting something from them, the physician being said to be worth 30,000 libs. They went from Oxford after dinner."

Of Milton we learn nothing new; but the story attributed to Sir Christopher Milton is a serious drawback from his veracity. If there ever lived a man upon whom the imputation of Popery was a wilful slander, that man was John Milton.

"1706. Sep. 16. Dr. Hudson has often enquired of Mr. Joyner, who was intimately acquainted with Mr. Milton, whether the said Mr. Milton dyed a Papist or no. To which Mr. Joyner constantly replied, that he was sure he did not. Yet for all this 'tis credibly reported that Sir Christopher Milton, his brother, made a Judge in King James's reign, declared publickly in company that his brother died a Papist, and had lived in that communion for above ten years before. For further satisfaction about this, consult a sermon printed by Dr. Binks, now Dean of Lichfield, which was preached at the assize at Warwick."—I. 109.

Hearne attributes the authorship of the interesting little "History of the Unitarians" to Thomas Firmin. That Mr. Firmin was largely concerned in the publication of various Unitarian books, and in particular that to his patronage was owing the publication of that remarkable series known by the general title of Socinian Tracts, published in 4to at the end of the seventeenth century, has been surmised. But the author of "An Account of Mr. Firmin's Religion," published in 1698, while stating that he was "a very discerning" man, admits that he was not a learned man, and further on in the work states that he *had caused* the "Brief History of the Unitarians" to be written. The work is in an epistolary form, and the letters are supposed to be addressed to Mr. Firmin. Mr. Wallace states (Antit. Biog., I. 183) that tradition assigns the authorship of the Brief History to the Rev. Stephen Nye, a clergyman of the Church of England. The authority referred to by Mr. Wallace is Mr. Rodd's Catalogue for 1848. Mr. Rodd was no despicable authority for a statement respecting a matter of bibliography, but we think it cannot in this case be accepted. In another part of his invaluable work,

Mr. Wallace quoted a passage from one of Mr. Nye's acknowledged works, in which he reproves Dr. Allix for assigning to him (by implication) the authorship of certain Socinian works "that were written not by Mr. N., but by Mr. S. and some others." Now in a copy of the very rare edition of the "Brief History of the Unitarians," published in 1687 in small 8vo, in the possession of Mr. J. H. Morehouse, of Lydgate, there is given a learned note in MS. on Gen. i. 1, written in apparently a contemporary hand, and signed *T.* or *F. Smalbroke* (see C. R., 1845, pp. 289, 290). In the next edition of the "Brief History" this note is incorporated into the text of the second letter. Mr. Wallace then drew the conclusion that T. or F. Smalbroke was the author of the book. We have now before us another copy of the early edition of the "Brief History" containing the MS. additions spoken of by Mr. Morehouse, but wanting the name of Smalbroke, which seems to supply what Mr. Nye's initial of "Mr. S." vaguely points to. We may add that a literary friend of the present writer, well acquainted with the writings of Stephen Nye, and a very skilful critic in matters of style, pronounces on the grounds of internal evidence that Nye was certainly not the writer of the "Brief History."

"1705. Nov. 26. *A Brief History of the Unitarians, called Socinians,* 1687, 8vo. Neither the author nor printer's names are to it, because the author was a Socinian. Dr. Barlow was assured that they were written by one Mr. Firmyn, a layman and a London merchant, at least that he owned them. Tho. Fermyn, above mentioned, a ranck Socinian, was a great man with Dr. Tillotson, Archbishop of Canterbury, and others of the same leaven, promoted by King William to some of the best dignities and preferments."—I. 66.

Here are a few passages relating to Mr. Locke:

"1715-16. Jan. 8. Being to-night with Dr. Charlett, he spoke upon occasion of Mr. Locke, of whom he gave a very advantageous character as to his conversation. He said no man was more communicative, and that no one was more fair in the way of disputation. He said he would discourse upon any point of learning without the least personal reflection, that he used to come to the coffee-house, and that he never defended any point stiffly and positively, and that he appeared in disputes rather as a learner than as a teacher."—I. 355, 356.

"1734. Nov. 21. Mr. John Wynne (now a Dr. of Divinity and Bishop of Bath and Wells) was a great tutor in Jesus College when he abridg'd Locke's *Essay of Human Understanding,* and being a great Lockist, he read the same to his pupils, and got many other tutors in the University to read it to their pupils likewise; and I remember one of those tutors was Mr. Milles, Vice-principal of Edmund Hall, who is now Bishop of Waterford, at which time I was of Edmund Hall; but though I got the book, I never went to lecture so much as once in it to Mr. Milles, but always declined it. * * *

"Nov. 22. The said Mr. Wynne's Abridgment, as soon as it came out, was sent over to Dublin by Mr. Locke to Mr. William Molyneux,

who was Mr. Locke's great admirer and correspondent. Mr. Locke himself was mightily glad of the Abridgment, which is dedicated to him, and of which there are two editions; but Mr. Molyneux look'd upon it as a dry, sapless thing, tho' done in Mr. Locke's own words for the most part, and he wished it had been undone. The late Earl of Pembroke was an admirer of Locke and a great friend of Wynne's, and he did what service he could for both. Bishop Stillingfleet wrote against Locke's *Essay of Humane Understanding*. But Locke defended himself, and it hath been allowed by all that Locke had by much the advantage of the Bishop. Mr. Molyneux aforesaid was an ingenious man and a good mathematician, but a downright republican."—II. 849—851.

Hearne watched with no slight interest the various proceedings from first to last connected with Sacheverell, as poor and venal a tool as ever ecclesiastical party spirit exalted into a hero. The prosecution of such a man was a sorry blunder on the part of the Whigs, and gave to Tories and Churchmen an advantage of which they availed themselves without any scruple. The extracts that follow are put together from various parts of the Diary.

"1705. Dec. 23. This morning preached at St. Maries Mr. Sacheverell, of Magd. Coll., upon 'in perils against false brethren,' in the prosecution of which words he did with a great deal of courage and boldness shew the great danger the Church is in at present (notwithstanding the Parliament has voted it to be in none) from the fanaticks and false brethren, whom he set forth in their proper colours."—I. 84.

"1709. Nov. 11. On Saturday last, being the day of the Powder Plot, Dr. Sacheverell preached at St. Paul's, where he thundered most furiously against the fanaticks for condemning the King of high treason against his supreme subjects, as he expressed it. He spoke very freely of the Toleration Act, and charged the mayors and magistrates with want of zeal for the Church, and played particularly and expressly upon the Bishop of Sarum, whom *(who)* he hoped was no great friend to Popery, but by his Exposition, he said, on the Articles, one would think he was half chanelled over. There were about thirty clergymen in the quire, and among the rest the minister of Battersea, who is lately come over to our Church. Sacheverell having heard of his conversion, levelled his arguments and anathemas most virulently against him and the whole tribe of 'em; insomuch that all the congregation shook again at the terrours of his inveterate expressions. The Whiggs, says he, are conformists in faction, half-conformists in practice, and non-conformists in judgment; formerly they laboured to bring the Church into the conventicle, but now they bring the conventicle into the Church, which will prove its inevitable ruin. His text was, *In perills among false brethren*, and his sermon was so violent (David Jones being a soft, mild preacher in comparison of him), that when some afterwards moved the Lord Mayor and court of aldermen to have it printed, the proposal was rejected, and indeed deservedly, he being only a man of much noise, but little sincerity. He preached upon the same text at St. Maries formerly, and perhaps it might be the same sermon, with some alterations and additions."—I. 169, 170.

"Dec. 5. Notwithstanding the great clamours that were raised against

Dr. Sacheverell for his *fifth of November sermon,* and the threats that were pronounced by some of the Whiggs against him, yet 'tis come out *verbatim* as 'twas preached. And to confirm what he has said about the doctrine of non-resistance, there are reprinted two old sermons of Bishop Burnett, in which the same doctrine is advanced as high, notwithstanding this Bishop for secular ends has since renounced this doctrine, and declared against it, as several others have done for the same ends; and Dr. Sacheverell himself is not to be excused, he having taken the oaths, whereas resistance is allowed upon no account, and what is usually said about the abdication is all sham and trick, the King having no more abdicated than his brother King Charles II. did, when he was forced to retire out of his kingdoms. This Dr. Sacheverell preached yesterday sen'night at Lowthbury church, where was so great a concourse of people that they had like to have pulled down the church doors and windows to hear him. Dr. Moss and Dr. Smalridge excused themselves from preaching before the Lord Mayor and aldermen on the thanksgiving day, upon account of the ill treatment Dr. Sacheverell had met with for his late *fifth of November sermon.* Here it must be noted, that Dr. Sacheverell, as he is a man of little or no learning, so he is remarked for several blunders and odd mistakes in this sermon, and particularly for his making *comets to burst their orbs,* which is reckoned as absurd as what he once observed in another sermon about *parallel lines meeting.*"—I. 178, 179.

"1710. March 4. The managers against Dr. Sacheverell finished all the articles on Thursday, and the evidence was summed up by Mr. Lechmore, a man of parts, but a most vile stinking Whigg. He did it in about half an hour's time, and told them that in some extraordinary cases, such as that of the late wicked revolution, resistance is lawful; which distinction gives a handle to rebellion whenever a majority shall judge the case to be extraordinary and that the affairs of the nation require it. There were fifteen spiritual lords and an hundred and one temporal lords present. As for the doctor, he was conveyed backwards and forwards to Westminster Hall by a most prodigious conflux of the mob, all shouting and crying out for him, and falling upon those that did not pull off their hatts to the doctor as he passed by. They are so zealous for him, that they have pulled down several meeting-houses of the Dissenters in London, amongst which is the meeting-house of that old Presbyterian rogue, Daniel Burgess. The mob had proceeded farther had not the train-bands been raised, that followed them from place to place. One time the doctor was conveyed privately in a chair, on purpose to avoid the mob; but they soon found him out, and began their usual huzzas and acclamations, such as *The Church, The Church, No forty-one,* &c. The materials of Burgess's meeting-house were conveyed into one of the fields, and with them a huge bon-fire was made, and the tub in which he used to hold forth was placed on the top of the pile. Upon this occasion the Commons have addressed her Majesty that she would issue her royal proclamation against papists, nonjurors, &c., as if they were the occasion of this ryot, and the doctor himself is reckoned the principal cause of it."—I. 187, 188.

"1710. March 20. On Friday last 'twas carried in the House of Lords that the Commons had made good in all points their charge against Dr. Sacheverell, and now nothing remains but sentence. There were

only eleven Bishops present, whereof two, viz. Bishop Burnett of Sarum, and Bishop Talbot of Oxon, spoke against the doctrine of passive obedience, and the Bishop of Bath and Wells, Dr. Hooper, spoke for it, but not as the Dr. managed it. The sentence, which 'tis expected will be severe, is to be pronounced to-morrow."

"March 23. On Monday the Lord Chancellor took the opinions of the Lords, one by one, whether Dr. Sacheverell was guilty or not guilty of the crimes charged against him, and 'twas carried by a majority of seventeen voices that he is guilty; sixty-nine Lords against him, and fifty-two for him. Six Bishops were for him, and seven against him. The next day sentence was pronounced against him, which is, that he be suspended from preaching for the space of three years, which was carried against him by a majority of six voices; but 'twas withall carried by one voice that he be in that time capable of any further preferment. He is likewise to exercise any of his other priestly offices besides preaching. But his sermon is ordered to be burnt by the common hangman, and the Lord Mayor and Sheriffs are to attend. This moderate punishment caused bonfires and illuminations to be made in London, it being contrary to what was expected by any people after the other severe proceedings against him, and the extravagant favours shewn to those that had been the most warm against him. But this mitigation must be owing in some measure to the Dr.'s speech, in which he has flattered the Lords, declared himself for revolution principles (that he is a friend to the late settlement), acknowledges that he has taken the oath of allegiance to her Majesty, and broke through the other wicked oath, called the abjuration oath; says that there was no resistance in the late happy revolution (so he calls it according to the common cant), which is in effect to allow rebellion in some cases, there being nothing more plain than that that was such, and by consequence he contradicts what he had asserted in his sermon, namely, that resistance is lawful upon no account whatever. This is likewise the observation of several others, who think the Dr. has receded. There are withall some other things in his speech which plainly shew that he is not a man of that integrity he would be taken to be, though it must be granted he has shewn himself in this case to be a brave, bold man, and in the main truly honest; and he has merited the applause of all good friends to the Church of England and monarchy."—I. 190, 191.

"June 10. Dr. Sacheverell being gone to take possession of his parsonage in Wales, he is every where caressed and huzza'd in by the mob, and the best of the gentry pay him all suitable respect, and great summs of money are presented to him in divers places."—I. 200.

"1724. June 14. On Friday, June 5, in the evening, Dr. Henry Sacheverell, rector of St. Andrew's, Holborn (worth about 700 libs. per an.) departed this life at Highgate; which rectory being in the gift of the Duke of Montague, his grace has been pleased to present the same to the reverend Mr. Barton, a clergyman of the country. The said Dr. Sacheverell is the person that made so great a noise in the time of Queen Anne. He took the degree of M.A. March 16, 1696, that of B.D. Feb. 4, 1707, and that of D.D. July 1, 1708. He was a bold man and of a good presence, and delivered a thing better than a much more modest man, however preferable in learning, could do. He was but an indifferent scholar, but pretended to a great deal of honesty, which I

could never see in him, since he was the forwardest to take the oaths, notwithstanding he would formerly be so forward in speaking for and drinking the health of King James III. He hath printed several things; but that which is really good, viz., his speech at his tryal, was none of his own, but was penned by Dr. Francis Atterbury, the deprived Bishop of Rochester. He died very rich. He had a complication of disorders." II. 537, 538.

Hearne enters on the questio vexata of the authorship of the *Whole Duty of Man;* and if the last editor of that excellent book (Mr. Hawkins, of Exeter College, Oxford) is right in attributing this series of books to Dr. Richard Sterne, who died Archbishop of York, Hearne was quite wide of the mark in naming Mr. Abraham Woodhead as their writer. Few readers, indeed, could be brought to believe that the author of the Whole Duty of Man was a Roman Catholic. These are the passages in which the subject is discussed in the Diary and Letters of Hearne:

"1706. Aug. 5. There is come into the publick Library the original MS. of *The Causes of the Decay of Christian Piety*, written by the author of the *Whole Duty of Man*. The donor, Mr. Keble, a bookseller in London, near Temple-bar. Dr. Aldrich, dean of Christ Church, has been shewed the book, to know whether he could tell the hand. He replyed, that he was of opinion that 'twas not the author's own hand, but copyed by Bishop Fell with a disguised hand. I have carefully examined it, and find Bishop Fell's hand in several places; which I know to be his from its being exactly the same with what I have seen of his hand before. Particularly in the title-page, *The Causes of the Decay of Christian Piety* is added by him, in room of *Duty lost in Disobedience*, which is struck out. There is also struck out, *A Practical Treatise written by the Author*, and for it only added, *Written by the Author*. Indeed, by comparing these hands together they will appear to be the same, by the turn of the letters; though we cannot from hence gather that Bishop Fell was author. Nor indeed do I think he was, it seeming rather to have been a club of learned and pious persons, such as the Bishop, Dr. Hammond, the Lady Packington, &c.

"Happening to shew Mr. Barnes the MS. copy above mentioned, of the *Decay of Christian Piety*, he presently told me he had a paper written in Archbishop Sancroft's own hand, which he thought resembled very much the hand of the said book. This he brought the next day, and comparing it with the book, we found several letters written the same way, the same distance as to lines, &c. And accordingly we concluded that they were done by the same person; and what confirms this is, that Mr. Barnes says, that formerly talking with Mr. Holbeach, master of Eman. Coll. (of which Archbishop Sancroft had been fellow and afterwards master), the Dr. told him that making a visit once to Dr. Sancroft (he thinks) before the restauration, he happened to see some papers written by Dr. Sancroft, which he would take his oath were part of what was afterwards printed under the title of *The Whole Duty of Man*. Nothing can be objected against his being author, if his extraordinary piety, learning, eloquence and modesty, be considered." I. 107—109.

Letter of Thomas Hearne to Mr. Baker, of Cambridge.

"Aug. 27, 1730. I want, if I could get it, something more about Mr. Abraham Woodhead than hath been said by Mr. Wood. Tho' he was a Roman Catholic, yet I always looked upon him to have been one of the greatest men that ever were bred in England. Old Will. Rogers, of Gloucestershire (now dead), was his great acquaintance (as he was also well acquainted with Mr. Ob. Walker and Mr. A. Wood), and used to tell me that Mr. Woodhead wrote a book of optics, and that he was certainly the author of the *Whole Duty of Man*, &c. And indeed some others have also imagined Mr. Woodhead to have been the author. I am told lately that Mr. Vintner (who was a contemporary of Mr. Woodhead's and an Oxfordian) informed a certain worthy lady, that he askt Mr. Woodhead whether he was the author of *The Whole Duty of Man*, and he made no answer; which, considering the great modesty and humility of Mr. Woodhead, might incline some to think to be a sufficient proof of his being really the author; and yet, to speak my mind freely, I cannot believe that he was the author, especially when I reflect with myself upon what was told me on Aug. 24, 1706, by a very learned friend of mine, who hath been dead more than 20 years, viz., that being in discourse (about the year 1682) with Bishop Fell in his lodgings at Christ Church (the occasion of which discourse my friend did not tell me, nor indeed is it material to know), the Bishop told him most solemnly, that he believed that he was the only man then alive in England who knew who was the author of *The Whole Duty of Man*. At that time Mr. Ob. Walker was living and in England, and was the man with whom Mr. Woodhead had communicated his secrets, and had he known who the author was, the Bishop would not have spoken thus. I wish with all my heart this good prelate had entrusted my friend or any other friend with the secret, that the excellent and pious author might have his deserved tho' undesigned praise in this world, as he has already his reward in the other. Some have likewise suggested that Archbishop Sancroft was author, but this is still more unlikely than Mr. Woodhead. I say no more on this occasion, unless it be that many years ago was given to the Bodleian Library the original MS., the very book from which 'twas printed, as appears (as I remember) from the printer's marks of *The Causes of the Decay of Christian Piety*. This book I placed in the Library myself (for 'twas before I was debarred); and before 'twas placed there it was shewed to Dr. Henry Aldrich, who said he believed 'twas not the author's own hand, but that 'twas written in a disguised hand by Bishop Fell; of which opinion I am also, I having often seen the Bishop's handwriting."—Pp. 739, 740.

"July 31, 1732. Mr. Taylor, the present librarian of Cambridge, having met with a note among the late Bishop of Ely, Dr. Moore's MSS., concerning the author of *The Whole Duty of Man*, Mr. Baker hath sent it me by letter of the 16th, in lieu of a note I sent him some time ago to the same purpose. It is this:—Oct. 31, 1698. Mr. Thos. Caulton, vicar of Worksop, in Nottinghamshire (in the presence of Mr. William Thornton and his lady, Madam Frances Heathcote, Mrs. Mary Ash, Mrs. Mary Caulton, and John Hewyt, rector of Harthill), declared the words following, viz., Nov. 5, 1689, at Shire Oak, Madam Ayre, of Rampton, after dinner took me up into her chamber, and told me that her daughter Moyser of Beverley was dead, and that in that month she

had buried her husband and several relations, but that her comfort was, that by her monthly sacraments she participated still with them in the communion of saints. Then she went to her closet, and fetched out a MS., which she said was the original of *The Whole Duty of Man*, tied together, and stitched in 8vo like sermon notes. She untied it, saying it was Dr. Fell's correction, and that the author was Lady Packington (her mother), in whose hand it was written. To prove this, the said Mr. Caulton further added, that she said she had shewn it to Dr. Covell, master of Christ's College in Cambridge, Dr. Stamford, prebendary of York, and Mr. Banks, the present incumbent of the great church in Hull. She added withall, that *The Decay of Christian Piety* was hers (the Lady Packington's) also, but disowned any of the rest to be her mother's. This is a true copy of what I wrote from Mr. Caulton's mouth two days before his decease: witness my hand, Nov. 15, '98. John Hewyt. In the Baronetage of England by Mr. Collins, Vol. II. pp. 202, 203, at the Packington family 'As the Lady Packington has the reputation of being thought the author of 'The Whole Duty of Man'—as the manuscript under her own hand now remains with the family, there's hardly roome to doubt.' 'And yet, notwithstanding (says Mr. Baker), you may find reason to doubt.' And indeed I now doubt more than ever. She might (and so without doubt she did) transcribe, and yet not be the author. As I never did believe her to be the author, so much less now after this note is come to me. Bishop Fell certainly knew who the author was, and he makes him to have wrote all those pieces that were printed by the Bishop's care in folio at the Theatre. The author had been at Rome, and is described in the Bishop's Preface as a *man*. After all that may have been said to the contrary, Mr. Woodhead as yet bids fairest."—II. 764—766.

The nonjurors sympathized with the High-church intolerance for which Oxford has ever been noted, and every now and then there breaks out in Hearne's Diary an expression of his contempt or dislike for the Dissenters of his day. It was the same elsewhere. At Manchester, Dr. Deacon, the Jacobite physician and nonjuring Bishop, was the passionate opponent of the Dissenters of Lancashire, and brought his extensive learning, as Dr. Byrom did his poetical wit, to bear upon the controversies carried on with Nonconformist champions. Here we have a little incident in the Nonconformist history of that Church and Tory county, Shropshire, significant enough of the genius of High Church and the weapons it sometimes condescended to use:

"1706. Aug. 6. We have an account from Whitchurch, in Shropshire, that the Dissenters there having prepared a great quantity of bricks to erect a capacious conventicle, a destroying angel came by night and spoyled them all, and confounded their Babel in the beginning, to their great mortification."—I. 109.

The "destroying angel" was clearly not an angel of light, but for sufficient reasons a lover of darkness. But the Babel of Dissent was not confounded by this visitation, for a neat, though not a "capacious conventicle," was built shortly afterwards at Whitchurch, of which Mr. Benyon was in 1708 ordained the minister

by Matthew Henry, who naturally took a deep interest in this church, which was transplanted from Broad-oak, the scene of the holy and dying labours of Philip Henry. In 1715, the "destroying angel" of which Hearne speaks reappeared in the shape of certain Jacobite vagabonds, who rebelliously travelled through several of the midland and adjacent counties, ransacking and destroying the chapels and houses of the Protestant Dissenters obnoxious to them, as friends of the House of Hanover. To these tumultuous outbreaks of disappointed Toryism we owe the passing of the Riot Act.

We have lately seen a disposition in Church authors to magnify the authority of some of the less respectable of their party writers. Thus Heylin (the "lying Peter" of Thos. Carlyle) and Walker, after a century and a half of neglect, are again put forward in controversial ranks. What his well-informed contemporaries, even of his own party, thought of John Walker as an historian, let this extract from Hearne shew:

"1714. June 7. There is just come out *The History of the Sufferings of the Clergy*, by John Walker, M.A., formerly Fellow of Exeter College. 'Tis a folio book of about 150 sheets, and is by way of answer to the 9th chapter of Dr. Calamy's Abridgment of Mr. Baxter's Life. 'Tis a very injudicious, mean performance, and I am very sorry the materials had not fallen into the hands of a more able person. Some people say that Watts, of St. John's, that poor, injudicious, weak person, had a great hand in it; and like enough, for 'tis done much in the same loose, hasty, inconsiderate way of writing that he uses. A man of parts and skill would have reduced the whole to an 8vo volume, and made much more pertinent and more useful remarks."—I. 305, 306.

We gather from Hearne's Journals one or two incidents relative to some of the ejected clergy. Dr. Cornelius Burges and Mr. Robert Ferguson, to whom the next extracts refer, are instances of the dead flies that cause the ointment of the apothecary to stink:

"1705. Nov. 28. No Sacrilege nor Sinne to aliene or purchase the Lands of Bishops or others whose Offices are abolished. Lond. 1659, 8vo. By C. B., i.e. Cornelius Burges, D.D. This Cornelius Burges was a fierce Presbyterian, a great stickler for the Parliament against the King and Bishops, anno 1644. Afterwards he bought good store of Church lands, belonging to the church of Wells; where he had, and built (or rebuilt) the dean of Welles, his house, at the expense of 1500 or 2000 lib. He was bid for his purchase not long before the King's returne (which was anno 1660) about 20,000 libs., but refused it; and the King unexpectedly (to him) returning in the said year 1660, and bishops and deans being restored, he lost all his purchased Church lands, and became so poor *(ingens justitiæ divinæ documentum)* that he had not bread to eat, as appears by his own letter to Sir Richard Browne, extant in Dr. Isaac Basire's book, called *Sacrilege arraigned*, &c., London, 1668, p. 22 of the Preface."—I. 66, 67.

"1714. Aug. 24. Last week died Mr. Robert Ferguson, the Scotch-

man, in an old age. He was famous for being engaged in most plots. He died poor and very penitent. He was a bold, resolute man, and had good parts and some learning."—I. 315, 316.

Ferguson was one of the most versatile and profligate men of his age; in early life, a great stickler for orthodoxy and a heavy smiter of Socinian heretics; in middle life, a bloodthirsty plotter, false in turn to every party whom he professed to serve, the evil genius of the weak Monmouth, and the "Judas" of Dryden's immortal satire, Absalom and Achitophel:

> "Judas, that keeps the rebel's pension purse;
> Judas, that pays the treason-writer's fee;
> Judas, that well deserves his namesake's tree."

That this man, "the keeper of a secret purse from which agents too vile to be acknowledged received hire,"* died poor, is no proof of his purity. But it confirms the accuracy of Dryden, who represented him as one of a troop of busy spirits,

> "Of little fortunes and of conscience less;"

or as one of the needy tribe

> "—— whose luxury had drained
> Their banks in former sequestrations gained."

It was honourable to Hearne to enjoy the friendship of Dr. Richard Mead. This distinguished physician and upright man, though he lived much in a King's court, was a son of Matthew Mead, the ejected minister and distinguished Nonconformist preacher of Stepney. Hearne thus mentions the commencement of Mead's court favour, if not of his practice:

"1717. Dec. 18. My great friend, Dr. Richard Mead, hath recovered the Princess of Wales (as she is called), when the other physicians had certainly killed her, had their prescriptions been followed. This hath gained Dr. Mead a great reputation at Prince George's court, and Dr. Garth and Dr. Sloane are now out of favour as well as others."—I. 382.

He continued to enjoy the confidence and personal friendship of Caroline both as Princess and Queen. When George II. succeeded to the throne, Dr. Mead was appointed his physician in ordinary, and the Queen publicly testified the honour in which she held him by presenting him with a full-length portrait of herself.

Hearne gives us a tantalizing peep into the study of John Bunyan. Strange that a zealous literary chronicler like Bagford did not tell something, or that Hearne did not record it, of the words that fell from the lips of the immortal son of the tinker of Elstow.

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* See Macaulay's masterly delineation of Ferguson (History of England, I. 532—534). An admirable historical picture, containing characteristic portraits of Monmouth and Ferguson, in which the former's grace of person and feebleness of mind are well contrasted with the vigorous deformity of body and mind which belonged to the latter, was one of the treasures of the Portrait Gallery in the recent Exhibition at Manchester.

"1723. April 7. I heard Mr. Bagford (some little time before he dyed) say, that he walked once into the country on purpose to see the study of John Bunyan. When he came, John received him very civilly and courteously, but his study consisted only of a Bible and a parcell of books (the *Pilgrim's Progress* chiefly) written by himself, all lying on a shelf or shelves."—I. 488.

The somewhat sudden death of Queen Anne was a heavy blow to the Tories of England. By letting in the Hanoverian family, it sealed the lasting exclusion of the Stuarts, to whom the Churchmen of Oxford clung with a tenacious loyalty worthy of a better cause. Hearne records many circumstances connected with the University and its feeling towards the Royal Family. The news of the Queen's death seems to have reached Oxford on the very day on the morning of which it occurred, Aug. 1, 1714. On the 4th, George I. was proclaimed at Oxford. The University authorities met in the convocation house, and Hearne tells us there was "but a small appearance of Doctors and Masters." At night there was an attempt at illumination and rejoicing in the city, but it was, he says, "very little." A treasonable letter was delivered into the hands of Mr. Broadwater, the Mayor, asserting the right to the throne of James III., and cautioning him not to proclaim George. The Vice-chancellor and the heads of houses did what they could to purge the University of complicity in this treason, by offering a reward of £100 to any one discovering the author of the letter. A copy of the letter was preserved by Hearne, and is, we believe, now for the first time printed. In describing the entrance of the King into London, Sept. 20, he tells us that "Marlborough was more huzzaed upon this occasion than King George," and that "in the evening the illuminations and bonfires were not many." Little satisfied as Hearne was with the half policy of his Tory friends, his bile was sorely stirred when the new King called to his council "those enemies the Whiggs, utterly to ruin their country, as they have done almost already." His political spleen turns itself upon Vanbrugh, the first to receive the honours of knighthood from the new King, and Hearne describes this proto-knight as "a silly fellow, who is the architect at Woodstock." Of Vanbrugh's performances in architecture various opinions have been expressed. Some have thought there was truth as well as wit in Dr. Evans's mocking epitaph on the knight:

> "Under this stone, reader, survey
> Dead Sir John Vanbrugh's house of clay:
> Lie heavy on him, earth! for he
> Laid many heavy loads on thee!"

But his contemporaries generally described him as one of the most honest-hearted and best of the men of genius of his day. Pope sang of him, though

> "Van wants grace," he "never wanted wit."

What the political state of Oxford was in the year of the first Jacobite rebellion, is apparent enough from Hearne's Diary. His "honest people" were equally following their calling in shouting "King James the Third," and in pulling down the meeting-house of the Presbyterians and other "fanatics."

"1715. May 28. This being the Duke of Brunswick, commonly called King George's birthday, some of the bells were jambled in Oxford, by the care of some of the Whiggish fanatical crew; but as I did not observe the day in the least myself, so it was little taken notice of (unless by way of ridicule) by other honest people who are for King James III., who is the undoubted King of these kingdoms, and 'tis heartily wished by them that he may be restored.

"May 29. Last night a good part of the Presbyterian meeting-house in Oxford was pulled down. There was such a concourse of people going up and down, and putting a stop to the least sign of rejoycing, as cannot be described. But then the rejoicing this day (notwithstanding Sunday) was so very great and publick in Oxford, as hath not been known hardly since the Restauration. There was not an house next the street but was illuminated. For if any disrespect was shewn, the windows were certainly broke. The people run up and down, crying, *King James the Third! The true King! No usurper! The Duke of Ormond!* &c., and healths were everywhere drank suitable to the occasion, and every one at the same time drank to a new Restauration, which I heartily wish may speedily happen. In the evening they pulled a good part of the Quakers' and Anabaptists' meeting-houses down. This rejoicing hath caused great consternation at court. The heads of houses have represented that it was begun by the Whiggs, who met at the King's Head tavern on Saturday night, under the denomination of the *Constitution Club*, and being about to carry on extravagant designs, they were prevented by an honest party that were in an adjoyning room, and forced to sneak away. Some of these fanatical persons shot off guns in some places and had like to have killed many. Two or three were wounded."

The concluding part of Hearne's narrative, where the beginning of the riot is assigned to the Whigs, is a good pendant to the old fable of the Wolf and the Lamb. The riotous demonstrations at Oxford occasioned the government to send down immediately a troop of horse to keep Hearne's "honest people" from sedition, and to deprive them of the luxury of burning out the "fanatics." It happened at the same time that the King, at the instance of Lord Townshend, purchased for £6000 the library of Dr. Moore, the recently deceased Bishop of Ely, and presented the fine collection of more than 30,000 volumes to the more loyal University of Cambridge. The Professor of Poetry at Oxford thereupon penned this epigram:

"The King observing, with judicious eyes,
The state of both his Universities,
To one he sends a regiment: For why?
That *learned* body wanted *loyalty*.
To the other books he gave, as well discerning
How much that *loyal* body wanted *learning*."

Nor must we conclude this somewhat long article without quoting the poetical retort which was thereupon put forth by Sir William Browne on behalf of the sister University:

> "The King to Oxford sent his troop of horse;
> For Tories own no *argument* but *force*.
> With equal care to Cambridge books he sent;
> For Whigs allow no *force* but *argument*."

With all his prejudices and mistakes, we have a strong liking for honest Tom Hearne, and shall not soon spend a pleasanter week than that consumed in reading and reviewing his "Reliquiæ."

A GOOD MAN'S EPITAPH.

Among the men who have *adorned* the profession of Unitarian Christianity in our day, was the late Mr. Edmund Grundy, of the Wylde, Bury. For thirty years we knew and honoured him. We have a mournful satisfaction in learning that a beautiful tablet, with a suitable inscription to his memory, has just been placed in the Unitarian chapel at Bury. The style of the tablet accords with the handsome building in which it is placed. It is of Caen stone. The letters are in the Gothic character, the capitals being in blue and gold. Warm as the encomium on the late Mr. Grundy's character is, his fellow-worshipers and townsmen at large will attest that the praise was well deserved.

Sacred to the Memory of
Edmund Grundy, Esq.,
Justice of the Peace, and Deputy Lieutenant
of the County Palatine of Lancaster,
Who died iv December mdcccliv,
Aged lxix years.

Beloved as Husband and Father,
Revered as Friend and Master;
His life was a daily example
of unswerving principle,
Of kindly sympathies and of generous love.
Ever zealous in promoting the happiness
of his fellow-men,
He laboured unceasingly in the cause
of knowledge and virtue,
And for upwards of Fifty years
Was an active Member of this Congregation,
A persevering Teacher in the Sunday-school,
And an unfailing Worshipper of
the GOD to whom
His life was dedicated.

Also of Mary Anne, his dearly-loved Wife,
Who died xix May mdcccxliv,
Aged lviii years.
In Death lamented, as in Life beloved.

A MINISTER'S RETROSPECT.

Chapter X.

THE SUNDAY-SCHOOL.

My last chapter having been filled with my own school-keeping, the Sunday-school suggests itself as an associated idea. Perhaps I ought rather to call it an associated *word;* for truly the minister's private school has nothing to do with the Sunday-school conducted at the chapel, unless his connection with the former be considered as bespeaking some special competency on his part to inspect and, to a certain extent, direct the affairs of the latter. But I doubt whether this experience is an infallible qualification for interesting oneself effectively in the Sunday-school. Being designed for the more ignorant and neglected children of the poor, it must be conducted on very different plans from a first-rate secular day-school for the well-taught classes. And what the two have in common might well be considered as exempting a minister, like any other week-day teacher of a school, from similar labour on Sundays,—if he had not also other claims of exemption (for the sake of his congregational services) from all but a general inspection. Some ministers may indeed, whether themselves schoolmasters or not (and quite as likely if they are not) have a special genius for this department of usefulness; and if they also happily possess physical strength enough to talk through morning and afternoon school-hours as well as through two public services, and have vivacity and versatility of mind to alternate between the one occupation and the other without loss of interest to themselves (and consequently to their hearers) in what is unquestionably their chief duty for the day, such men do right in bearing upon their own shoulders, lungs, eyes, ears and nerves, the main burden of the Sunday-school in addition to that of the Pulpit. I never could myself emulate them, though I have sometimes almost envied them. Sometimes I did ask myself rather sceptically, whether brother G., an excellent and indefatigable minister of a neighbouring congregation, was doing his duties in due proportion, and whether he might not make his pulpit services more vigorous if he spent himself less profusely in the school; for I was pained to hear the public services of so good and earnest a man spoken of as feeble and uninteresting. It should be only his surplus power then that the minister should feel himself justified in spending, on Sundays especially, on any other object than his congregation and their offices of social worship. But I think I touched on this subject in a former chapter, and hinted that, as a general rule, he might more appropriately, and with better prospect of congregational usefulness, devote his extra time and strength on Sundays to classes of young people really belonging to the con-

gregation, giving them the elements of thoughtful religious views, instead of teaching straight strokes and easy reading to the neglected children of indifferent persons.

I do not, by these remarks, disparage the Sunday-school, but I wish to view it in its true light, especially as connected with the minister's work. I have already mentioned our having established one at A. in the days of Raikes. Then and from that time forward I have always been an earnest advocate for such schools; and, like many other earnest advocates, have perhaps expected too much and been sadly disappointed with my results.

Now that good day-schools are accessible to the children of the poorest operatives, at least in all our towns and large villages, the true ideal of the Sunday-school should be to communicate chiefly religious and moral instruction to those who are already fairly grounded in day-school attainments. And in some few of our schools I believe something like this is being done by a highly competent but very rare class of teachers, themselves highly educated and practically devout and well versed in the Scriptures. But so far as my experience of Sunday-schools goes, this has not been the function commonly required by the children attending them, even where there have been teachers capable of fulfilling it. In my experience, the best deserving and most interesting scholars have been chiefly great boys and girls, almost men and women, whose childhood has unfortunately been passed without their learning the merest elements of knowledge, and who are now acutely sensible of their want; or who, having just learnt to write legibly and read decently before they left the day-school for work of one kind or other, wish to keep up their slender attainments by the help of Sunday-school arithmetic, penmanship and Bible-reading. The bulk of the school has, meanwhile, always consisted of younger children whose course of Sunday instruction, like their daily lessons, varies from A, B, C, to the unprofitable spelling out of a chapter in the Testament. The Sunday-school teacher ought to have higher work to do; but when will he? These children chiefly belong to families *quite unconnected with our places of worship.* So far as my experience goes, not one family in twenty of those that send their children to our Sunday-schools has any further connection with our congregations; and when the children leave the school, they usually cease altogether to attend us. I have also good reasons for the suspicion that the chief part of the parents of such children go to *no place of worship* at all. They send their children to us simply in order to be rid of them. It seems a strange anomaly that Sunday scholars, whose Sunday-school always includes attendance at church or chapel, should be chiefly the children of parents who are indifferent to religion altogether. But the fact is, I believe, unquestionable, so far at least as *our* Sunday-schools are concerned. Hence comes the very unnatural

yet seemingly unavoidable custom of placing these children *in mass* in one particular part of the chapel during service time,—the least likely method imaginable of interesting them in the habit of public worship. The children's gallery is to me a melancholy and disheartening sight. Our own children are not thus assembled together in masses, remote from their parents and side by side with other urchins as full of fun, as rude, idle, talkative or sleepy as themselves, bench behind bench, with here and there a teacher to keep watch and guard lest they quite interrupt other people's devotions. To attain this last-named success is the height of discipline during service hours. To initiate the Sunday scholars *themselves* into the sentiment of social worship, is a thing scarcely thought of, and I believe quite unattainable by any chapel arrangements of *ours*, so long as the parental habits are unchanged. Our own children are under very different influences. They sit with their own parents during the service, and unconsciously partake the proper feeling, long before they can enter intelligently into the meaning of all that is said and sung. Thus they partake their parents' religious feeling through sympathy, being encouraged also, as they grow older, to talk earnestly with them at home of what they have heard at chapel. Whereas the Sunday scholar sees his parents' non-observance of public worship in perpetual contrast with his own enforced and uneasy observance of it, and is very likely to fall into the same neglect on leaving the school. When I see in a remote corner of a church or chapel a mass of children closely packed together, too far off to hear anything but the singing (and perhaps not having books to enable them to join even in that), indifferent to every other part of the service, and indeed incapable of understanding the principal part of it if they could hear it, some sleeping, some talking, some mischievous, all more or less restless and uncomfortable in themselves and making all near them uncomfortable too,—I doubt whether we are doing a pure good to these children by this initiation into public worship. It is a question, indeed, what we can do better. And the fault is not ours, but their parents'. These children *ought* to be sitting quietly with their own parents in their respective pews, or in their regular place on free seats, as family groups in the house of prayer. But their parents are not there; and in their default we find room for these poor neglected children; and our zealous teachers, in the proportion perhaps of one to every twenty or thirty children, sit with them, depriving themselves of the chief benefit of the service by acting as a kind of police to these restless young things. Some of our zealous Sunday-school advocates and guides have become so sensible of the inadequacy of this arrangement to fulfil the true purposes of social worship in the children's case, that they have given up taking them to chapel, and have instituted a special service for the children in the school-

room instead. Where there are teachers or others really competent to the office of conducting such a service, and willing to devote themselves to it (how rare a case!), this plan may be an improvement perhaps, so far as the children are concerned, upon that of having them in the chapel; but it is the most unblushing proclamation possible of the fact that the parents of these children are not their fellow-worshipers. It looks like our contented acknowledgment of the fact, and our mock-dutiful acceptance of all the religious responsibilities which the parents are so undutifully ready to throw upon us. It is indeed a poor palliative of the crying evil of parental neglect and indifference; and the great desideratum is, both in secular and religious instruction and training, not merely to get it done for the children, but to *make the parents parties to the doing of it.* It is not enough to say, Get the children of the present day taught at all events, and they, when they become parents, will see that their children be taught also. This may be true so far as elementary secular learning goes, but it is not applicable to the religious and devotional destitution. The children who, in the neglect of their parents, are adopted by public or private charity into day and Sunday schools, are by these means taught, to a greater or smaller extent, the elements of secular knowledge; but they do not, they cannot, learn from our Sunday-school discipline the feelings and habits of religious worshipers. They probably will, when they are parents, take care that their children shall be taught to read and write; but they will not as matter of course also take their places in church or chapel, and call for their children at the school-door on their way, to take them into their own pews. This last has ever been my idea of what the Sunday-school ought to be: the school in which the children of the poorer members of the congregation, who learn the elements of secular instruction at the day-school, should receive religious instruction, especially scriptural, suited to their age; and from which, when the time of public worship arrives, they should go to the places respectively occupied by their own parents in the church or chapel, and sit with them during the solemnities of worship. But this idea cannot be realized while the parents of few or none of our scholars come to our place of worship. While that is the case, we labour in vain (whether by penning the children up in a corner of the chapel, or by making a simpler service for them in the school-room) to supply the true Sunday influences and Sunday habits. This has long been my most disheartening thought about the Sunday-school. I can only suggest one mitigation of the evil. It is, that we might and ought to adopt the domestic method with those few children in each of our schools who do belong to families attending our chapels. Let all such children go from the school to their own parents' pews when service-time arrives. The natural combination of the church and home will

thus be preserved to those children at any rate. Perhaps the arrangement may help to promote regularity of attendance on the part of the parents. It may possibly also have some influence upon the parents of John and Betsy Thompson (who go nowhere) to hear John and Betsy say that Richard and Mary Smith are always met by their father or mother or both at the school-door and go with them to sit in their own seat in chapel. And to whatever extent the heavy mass of forsaken children in the gallery is lightened by these family groups, the rest are made so far easier to manage, and the unjust task laid upon the teacher as a mere watch-dog (for every teacher I ever knew felt this part of the office to be really burdensome) is to that extent lightened.

The result of a Sunday-school may be considered in two points of view, separable yet harmonious, and in the best sense identical. We may ask what accessions it has brought to the chapel, and what personal benefit it has conferred upon the children. Among other denominations it is made strictly subservient to the former purpose; among us, *that* is usually the last thing considered; and we only believe, hope or trust that good has been done to the children, though we see little fruit with our own eyes. It has very seldom happened, in my experience, that accessions to the congregation have come from the Sunday-school. Scarcely a boy or girl, grown up to man or woman, has remained attached to the place, unless already belonging to a family of regular attendants. The bulk of our scholars, whose parents know and care nothing about the place of worship except as giving their children some schooling on Sundays, neither know nor care for it themselves when they have got such little schooling as they came for. We see nothing more of them, except in the rarest possible instances. Such at least is my long experience, and I believe any very different experience is quite exceptional, and referable to other influences besides those of a mere Sunday-school and chapel.

While this is the case, it is in vain for us to think that we have done the true work of a Sunday-school. We may be as unsectarian as we please; we may think that our orthodox friends make their Sunday-schools too "denominational;" but we have not done the best work of Sunday-school teaching and training unless we have led the scholar into permanent connection with some place of worship or other. And with what place should he become connected if not with that which has given him instruction and found him friends as a child? Thus the two tests of success pretty nearly coincide; and therefore, so long as we see no growth accruing to the congregation from the Sunday-school, we cannot really think that the Sunday-school has successfully kindled the religious life in its young pupils. What can we do more or differently from what we are doing? is indeed a question difficult to answer, while our experiments are made upon the children of non-attendants on public worship.

Perhaps we might give to the elder classes a little more of that kind of explanatory scriptural instruction which closely borders upon doctrinal, and even upon sectarian, teaching; and which, by accustoming them to understand what they read, and to expect a rational meaning in all the instructions of revealed religion, might give them such habits of thought and reflection as to incline them in after life to our places of worship rather than to orthodox places. In other Sunday-schools (as a general rule) a far larger proportion of time is devoted to learning catechisms and committing hymns and texts to memory than is the case in ours. Perhaps this is, in some cases, carried to an unwise excess, so as even to revolt the children's minds from religious books and observances. We should guard against that danger; but it is a sad mistake for us to run into the other extreme and make our Sunday-school the mere substitute for a week-night secular school.

There are also various plans and institutions, not essential to the idea of a Sunday-school, but easily connected with it, which tend greatly to attach the children to the place as they grow up and might be likely to leave it. To encourage them to become in their turn teachers, must be one great aim. A week-night school, or teachers' class (perhaps helped by the minister), is often a means of promoting this continued interest. A library for children, or teachers, or both, is another great help. But I have an impression that the most successful means have generally been institutions of the *prudential* or *mutually supporting* kind. Some of our most successful schools, which bring up the greatest number of scholars into teachers and of teachers into membership with our churches, have long had connected with them a saving fund, or a clothing fund, or a sick club. Some may combine these various objects. And the boy or girl who has had some years' experience of the comfort derived from the prudent and careful habits thus practised, is very likely to continue member of the club in its higher or adult department when grown up to be man or woman. This nearer interest may keep many a one within reach of the religious influences of our churches, who would not be drawn to them by religious feeling alone. And if the addition of such a saving bank or sick club to our school arrangements can produce such results, we shall in every such instance be thrice successful, instead of once and that doubtfully;—we shall first have given the instruction of the school,—then we shall keep it up and confirm the habits of self-improvement in the teacher,—and we shall also interest the grown man and woman in the offices of public worship, and thus multiply centres of practical religion in the homes of the intelligent poor. Such are among my best hopes and best suggestions for Sunday-schools.

Erratum.—P. 694, for "Their shoes, soft voices and gentle movements," read "Thin shoes," &c.

FURTHER PARTICULARS OF THE MEETING OF THE EVANGELICAL ALLIANCE AT BERLIN.

IN A LETTER FROM AN UNITARIAN MINISTER TO THE EDITOR.

November 10, 1857.

My dear Sir,

When I wrote to you from Berlin on the subject of the Evangelical Alliance, I gave you an account of the plans of the conference for the subsequent days of meeting. These plans were carried out, and the interest of the proceedings, as far at least as the German part of the assembly was concerned, was sustained to the last. But very few of the English and American members understood the German language, and they must have found it wearisome enough to sit, from day to day, hearing addresses and discussions not one word of which they could comprehend. The conference closed on Thursday, Sept. 17. In the morning, a paper was read by the Rev. J. Cairns, of Berwick, in German, on the Probable Influence of the Union of German and British Christians on the Theology and Religious Life of the Two Countries. This essay, to which I shall have occasion to refer again before I conclude, was characterized by sobriety of thought and a kindly spirit, and was received with much favour. In the evening, a report was given by the Rev. E. Kuntze, of Berlin, on the Religious Condition of East Germany. And a darker picture can hardly be imagined than was drawn by this gentleman of the position of the Protestant Church in the countries to which he referred. I have no means of testing the accuracy of his statements; but they were made in the presence of hundreds of his countrymen, and without contradiction. We may therefore presume that they are correct. Spiritual indifference and the decay of vital godliness, he said, were painfully manifest. The sacred sanctions of family life had been much undermined, and the fearful evils of unchastity were spreading over the land. Drunkenness, profanity, and other demoralizing vices, were greatly on the increase; and the prisons were no longer capable of containing the criminals, though many new ones had been lately built. The average attendance on public worship was only from twenty-five to thirty persons; and in Hamburgh only one in a hundred attended divine service. In many places, whole classes of the population had deserted the churches. In Saxony, no communicants could be found. Infidelity and open hostility to religious institutions were becoming more general. Materialism, the love of pleasure, an undue desire of gain, commercial dishonesty, and the multiplication of games of chance, were the sad evidences of the downward tendency of the times, and of the want of godliness amongst them. These mournful results were attributed to the prevalence of

rationalism and unbelief. To whatever cause they may be primarily assigned, there can be no doubt that Protestantism in Germany has failed to keep alive that attachment to the house of God which is essential to the preservation of a reverent and devout spirit in a nation. And the revival of Catholicism on the field of Luther's chief labours and triumphs, may well lead to the inquiry, whether some alteration of the cold and formal modes in which religion is administered is not demanded, so that it may be more adapted to the wants of the age and to the necessities of men. It was urged that the entire dependance of the Church in Germany upon the State, had greatly weakened its power, by depriving it of self-reliance, and leading it to look for everything from the Government. There is rarely any force or vigour in an ecclesiastical organization in which there is no stimulus to, no room for the exercise of, voluntary effort. If State support must interfere with individual exertion (for myself, I do not see that any such consequence *need* be involved in it), the Church had better be left to the energy which unfettered Christian principles are sure to inspire. Signs of improvement were to be observed, it was however affirmed, in many directions, and hopes were entertained of a revival of religion in Germany. And there is unquestionably greater activity and earnestness amongst the orthodox and Calvinistic party, who there, as amongst us, are fervent and active in relation to their faith and in the promotion of their various objects. But then, *there*, as *here*, they are essentially exclusive in their views; and, from all we could learn, the men of this school are not likely to remedy, to any great extent, the evils of which they complain.

The old Garrison church at this period of the conference presented a very striking appearance. It was crowded throughout, and more than three thousand persons must have been collected within its walls. In the Royal pew, situated in the gallery at the left of the platform, were the King, the Queen, and several of their suite,—the former plainly very attentive to what was going forward.* But the time has come to say "Farewell!" Dean Alford of Canterbury, who has rather surprised me by identifying himself so prominently with this movement, spoke a few appropriate words on behalf of his British brethren in the bland and polished manner which is characteristic of the dignitary of the Anglican Church. He concluded with the pious wish, that Christian love might strike a deeper root into the hearts of all; and this desire was responded to by a hearty *Amen* from his auditors. Dr. Patten, of New York, a complete contrast to the last speaker, in person, in the tones of his voice, and in his familiar mode of address, came forward as the representa-

* On one occasion the Prince of Prussia and the Princess his wife, the parents of Prince William who is to be so closely allied to our own Royal Family, were present at the conference.

tive of America; and Pastor Fisch, of Paris, uttered the parting word for France. The concluding discourse was delivered by Dr. Krummacher, of Potsdam. He had welcomed the conference to Berlin, and now, "sorrowfully, yet with joyous thankfulness to God," he expressed his gratitude for the opportunity which had been afforded brethren of many nations and languages for communion, and for the harmony which had prevailed in their meetings. He thanked all who had in any way contributed to their deliberations,—the magistrates of the city, those who had been hospitable to strangers, and the various committees,—and then paid a suitable tribute to the King of Prussia for the gracious countenance which he had given to the conference from its opening to its close. When he introduced this allusion to his Majesty, the whole assembly rose. And Krummacher, as though by a sudden impulse, which produced a most solemn impression, turned the last sentences of his discourse into a prayer. The King* and Queen and the members of their court now also stood, and amidst the most profound stillness the exercise was finished and the benediction pronounced. But all was not yet over. The fine organ is heard, and presently the voices of the choir and of the vast congregation (the King and Queen joining with the rest) unite in singing, to a simple but beautiful melody, the German hymn of the sixteenth century,

"Nun danket alle Gott." †

It was a striking scene, and the effect upon those who witnessed it, and heard the sound, like that of many waters, will never be

* Since that night the hand of affliction has fallen heavily on this monarch, and from the nature of his complaint it is hardly probable that he will again exercise his regal functions. During my stay in Berlin I heard a great deal of Frederick William, and much, I am bound to say, which shewed that he has been considerably misunderstood and misrepresented in England. Several accomplished Germans, who were not slow to acknowledge the weak side of his character, assured me that he was a good scholar, a person of deep and earnest piety, and a warm-hearted, genial and generous man.

† The hymn was printed amongst several others, with their melodies, and with English and French versions, for the use of the members of the Alliance, and is thus translated:

"Now let us praise the Lord
With body, soul and spirit;
Who doth such wondrous things
Beyond our sense and merit;
Who from our mother's womb,
And earliest infancy,
Hath done great things for us;
Praise him eternally.

"O gracious God! bestow
On us, while here remaining,
An ever cheerful mind;
Thy peace be ever reigning;
Preserve us in true faith
And Christian holiness;
That when we go from hence
We may behold thy face."

forgotten. It must have awakened in hundreds of minds the thought of celestial worship, in which one to another, "cherubim and seraphim continually do cry, Holy, holy, holy, Lord God of Sabaoth: heaven and earth are full of the majesty of thy glory!"

And now, when the conference has broken up, and the members of the Alliance have departed to their homes and to their different spheres of activity, the question naturally arises, What permanent good has it accomplished, and where are the fruits of its reports and deliberations? But a short time has, of course, passed since it terminated, and there has not been much opportunity yet afforded for practical work. But, looking carefully at the plans of the Alliance, at the conflicting elements of which it is composed (for such they *are*, even after all that is said about *union*), and judging by what it has done since its original formation, I confess that I do not expect much from its future operations. Its members will doubtless meet hereafter, as they in former years have done in London and Paris, and now in the metropolis of Prussia, and a great deal of interesting and valuable information with reference to the state of religion in different parts of the world,—or rather of religion in its so-called "orthodox" aspects,—will be obtained and circulated. I think, too, that they may be able to bring their influence to bear very usefully and beneficially in the exposure of Romish persecution, and for the relief of those who, having embraced their peculiar doctrines, are called to suffer for their opinions, in countries where religious freedom is not known. But even in this respect their hands are enfeebled by their own intolerant spirit, which is well understood amongst Romanists, amidst their loudest assertions of catholicity and brotherly love.* During the conference an able essay was read by Professor Plitt, of Heidelberg, on the subject of Religious Liberty. It was a paper which bore the marks of having been very thoughtfully considered and carefully prepared. It was also very logically argued; and at the end he summed up what he had advanced in three theses, for which he asked the approval of the assembly. In the first place, that every man who, as a dictate of religious conviction, holds his responsibility to God, is in virtue of that conviction irresponsible to men. Secondly, that, therefore, every man ought to be permitted, even though he be in error, both singly and in fellowship with others, to hold and spread his opinions, if they

* "When we go to the dungeons of Italy," said one of the speakers at the conference, "with their martyrs and confessors imprisoned for exercising the rights of conscience, we are met by this taunt on the part of the Roman Catholics,—'Go to your Protestant countries and settle the question of religious liberty before you come to us!' Brethren, I hope you will speedily wipe out this blot upon our Protestantism. Let not Roman Catholic or Mohammedan say that we have departed from our principles, and are not willing to give to others what we demand for ourselves."

be not dangerous to morality or to the state. And, lastly, that the Word of God is not opposed to religious freedom, but on its side, and that neither Church nor State will be injured by its right use and its universal exercise. These are sound and incontrovertible principles. But how far are the members of the Alliance willing to act in the spirit which should spring from them? If there be a man in Germany sincerely desirous of seeing a rational faith and a devout mind amongst his countrymen, it is the Chevalier Bunsen. However we may see reason to differ from him in some particulars, it is impossible to withhold our admiration of his learning, his excellence of character, and his conscientious devotion to what he holds to be true and right. Let us see, then, how such a man is regarded by the men of the Evangelical Alliance. Knowing his deep interest in theological inquiries and scriptural studies, the King of Prussia requested him to attend the Berlin conference, and I saw him frequently present as a spectator during its meetings. On the day of the gathering at Potsdam, when the members were arranged in front of the palace, Dr. D'Aubigné, whose work on the Reformation has been so extensively circulated in England, went up to Bunsen, and, after the German manner, embraced and kissed him. This, remembering his heretical tendencies, was a severe shock to many of these friends of Christian union, and occasioned much uneasiness and dissatisfaction. Krummacher, of Duisburg, felt himself constrained to state that the incident, considering what he deemed Bunsen's tendencies to Rationalism on the one hand and to Romanism on the other, had lain as a heavy burden on the hearts of many. And, in order to remove all uneasiness, he communicated with D'Aubigné and asked for an explanation. I should have been glad if this well-meaning but weak and officious individual had received the rebuke which his bigotry most justly deserved. But it appears that D'Aubigné condescended to give a reason for his salutation of Bunsen.* He said that they were old friends, and that during

* D'Aubigné was evidently apprehensive of what might be thought of this matter, for he also wrote to one of the journals to explain the proceeding, instead of silently despising the impertinence which had complained of a friendly salutation, or openly reprehending it, as he should have done, and quoted the old proverb, "Amicus Plato," &c., to shew that he prized truth above friends.

"It was mentioned to me," he writes, "by more than one friend, that my cordial meeting with Chevalier Bunsen might be misconstrued into a proof that I approved of his last work, or at least regarded it with indifference. I felt myself therefore called upon to state that, while I valued to the utmost the personal, noble, generous character of Chevalier Bunsen, his esteem, the depth of his friendship, his eagerness to befriend the unfortunate, yet that I was also known in our French churches as one of those who was removed to the furthest point from sympathy with his theological tendencies. I said, therefore, to a friend that he might set the brethren at rest on this subject. But, I added, do it in a way, however, that cannot in the least hurt Mr. Bunsen. Allow me now to add a word of explanation. I had written to Geneva, a few days before I saw him, to Chevalier Bunsen, to recommend to him a worthy and highly-gifted

the time Bunsen was drawing up his Hymn-book, one of the best in Germany, they had been in frequent correspondence. He had no sympathy with Bunsen's errors, but could regard him with friendly feeling. On the occasion to which allusion had been made, he had taken the opportunity to thank him for kindness which he had shewn to a Genevan family by whom kindness was greatly needed; but he had likewise not failed at the same time to say to him how much he had been grieved by his late works. With this statement Pastor Krummacher thought the conference should be satisfied. It was not possible that the members of such a body could fraternize with unbelief. The kiss of Christian love and peace must not be given by an Evangelical-Alliance man to one on whom the pollution of heterodoxy rested. They were the foes both of Rationalism and Romanism, and beheld in them their chief enemies! It is worthy perhaps of remark, that D'Aubigné at an earlier period of the conference, I believe at its first meeting, had given expression to very much the same sort of language. "Friends," said he, "we will not agree to unite out of the truth, in an indifferent latitudinarianism, as sometimes happens. Every honest conviction we will respect; every upright man we will love,—yes, even if he be not truly converted; but with Antitrinitarian, Pelagian, Rationalistic errors, we will have nothing in common." No, declares Pastor Krummacher, not even an ordinary salutation. It is the old story over again: "The Jews have no dealings with the Samaritans!" D'Aubigné little imagined how soon his own words were to be applied to his condemnation. Another circumstance transpired which helps to prove how far the members of this conference still are from realizing in their own minds the nature of the unity which Christ prayed might be found amongst his disciples. On the evening of the last day of meeting, about two hundred of the brethren celebrated the Lord's Supper together. But even at this rite of love, which, one should suppose, with all its holy and blessed memories, would have been enough to banish the thought of creeds and rituals, and the poor distinctions with which they are so often associated,—even at the table of the Master, sect and party could not be forgotten; for we are told that no representative of the German Baptist churches, which are strict communionists, was present on the occasion.* It is

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friend, who, with his family, was placed in circumstances of most pressing want. In front of the new palace, Mr. Bunsen informed me that he had already written letters of recommendation and had good hopes of success. This was the occasion of our conversation. My last words were spoken in reference to this conversation. But a word of the Lord occurs to me in conclusion—that respecting the cup of cold water: 'Verily, I say unto you, it shall not be without its reward.'"

* It should be stated, however, that on Sunday morning, Sept. 13th, about one hundred and twenty English and American members of the conference united in the commemoration of the Lord's Supper. I was told by several who were present that the service was of a deeply interesting and impressive charac-

painful to me to communicate these facts; for, as I remarked in my last letter, I was greatly impressed with the sight of so many earnest men assembled avowedly for the promotion of Christian union, and to animate each other to fresh zeal in the service of God and man. But in a review of what this conference has done, and in meditating on what it is capable of accomplishing for the healing of the strifes and miseries of Christendom, I am forced to conclude, from the nature of its constitution, from the spirit of its proceedings, and from the known temper and conduct of those who guide and control the movements of the Alliance, that this is not the grand, comprehensive and catholic organization which is destined, in the good providence of God, to unite the various families of believers, however divided by seas and mountains, by colour and language, by denominational peculiarities and opinions, in one blessed bond of truly evangelical brotherhood.

The Rev. J. Cairns, in the essay to which I have before referred, was confident in his expectations that a valuable influence will go forth from the conference, and be especially felt on the theology and the religious life of England and Germany. This gentleman has had the advantage of sitting at the feet of Neander, and has doubtless imbibed from his teacher more broad and generous views on many points than the majority of those by whom he was surrounded. From the larger and in many respects the higher and better portion of German theological literature, the members of the Alliance would shrink as from poison or pestilence. By far the greater number of its English and American adherents are perfectly unacquainted with the writings of any German scholars but those of the narrowest school. And we need only cast our eye over the names of those belonging to Germany who have identified themselves with the conference, to be satisfied that they will never be able to exert any great power on the men of mind, or the friends of a progressive theology, either in this country or in their own land.

You will think, I am sure, my dear Sir, that I have written enough, and perhaps more than enough, on this subject. I will only therefore add, that I never felt so completely my isolation from "orthodox" sects and churches as when I sat in the Garrison church at Berlin, listening to the addresses from the tribune, or discussing with some clerical member of the Alliance the pos-

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ter. One who joined in it, in answering the question, "According to what form was the ordinance administered?" writes, "According to no form at all, beyond the simplest acts prescribed in Scripture. Everything ecclesiastical was of necessity superseded, and, considering the position of those assembled, certainly a large amount of ecclesiasticism must have been for the occasion at least abandoned. The Scriptures were read, prayers were offered, and short addresses were given, by ministers of various denominations; and the elements were handed to the communicants by the Revds. Dean Alford, Carr J. Glynn, Dr. Tidman, T. R. Brooke and Dr. Steane."

sibility of salvation to an Unitarian believer. But, at the same time, never was I more sincerely thankful for the privilege of holding the Unitarian faith, nor so strongly persuaded of the importance of its wider diffusion. Never was my conviction more clear that the leading doctrines for which our fathers contended and suffered, and by the profession of which we are distinguished, are the primary truths of the gospel. And then and there I recalled and rejoiced in the ancient prediction which points to the establishment of the kingdom of God in the world, the overthrow of error and superstition, and the reign of truth and righteousness; and remembered that when this destined triumph of Christianity is attained, prophecy has declared that Jehovah shall be one, and his name one, over all the earth.*

Believe me, always faithfully yours,

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THOUGHTS ON THE "NATIONAL ASSOCIATION FOR THE PROMOTION OF SOCIAL SCIENCE," RECENTLY INAUGURATED IN BIRMINGHAM.

The readers of the Christian Reformer will be, no doubt, sufficiently acquainted with the general objects of this Association from a perusal of the eloquent address of its noble President which has been reported in all the public papers. By the same means it may be presumed that they are to some extent acquainted with the proceedings of its various sections. They will thus be prepared to understand and appreciate the suggestions regarding its character and tendencies which we now offer to their consideration.

We think that the characteristic tendency of thought in the present age is rather to discern resemblances than to appreciate differences. So far as this tendency operates to promote kind and friendly feeling among men of differing opinions, it is good; but so far as it leads men to sink their differences, or to deem them of less importance than they really are in connection with the investigation or maintenance of what is true and right, this tendency is to be firmly resisted, and the principle and spirit of careful discrimination faithfully cherished. There appears to us great danger of our being misled by this tendency in the conduct of such an Association as that which has just been inaugurated. It did not indeed escape the observation of the noble President, that *social* science is widely distinguished from *physical* science in one very important particular:—"in the absence (from social

* It is right to observe that, as I could not attend all the meetings of the conference, I am indebted for some of the facts I have recorded to two publications, designated the "News of the Churches" and "Evangelical Christendom."

science) of such standards from demonstration or experiment as the reasoners on other sciences can appeal to." But this very important distinction received from him no more than this brief passing notice. He hastened on to remark that in some cases the differences of opinion which prevail among men may yield to discussion; while even in those cases in which they do not yield, it is of incalculable importance that those points on which they are agreed should be separated from the rest, and the measures approved regarding which no material difference of opinion exists.

In illustration of this last statement, the noble President dilated with an honourable pride on the benefits which had been conferred on the community by the Society for the Diffusion of Useful Knowledge which was established some thirty years ago, and by the Society for promoting Amendments of the Law; "whose objects approach (as he remarked) most nearly to those" of this new Association. The examples cited are both eminently illustrative of the advantages of enlightened association; yet while resembling one another on this point, there is a very important difference between them which needs to be carefully noted. The Society for the Diffusion of Useful Knowledge was strictly and entirely an association conducted by free voluntary union and exertion; the Society for promoting Amendments of the Law had for its very object an action upon and through the Government, and could regard its labours as consummated only as they were sanctioned by the Government. Now the noble President of the National Association for the Promotion of Social Science does not disguise from us the fact that its objects most nearly approach to those of the Law Amendment Society. They assume as among their desideranda, Government interposition; and the frequent reference to such interposition, and even the earnest demand for it in connection with a considerable number of the communications to the several sections, is a circumstance worthy of the very gravest consideration. In one only of the inaugural addresses was there a distinct and hearty recognition of the far greater value of private individual effort than of the efforts of large associations even when these are of a strictly voluntary character. "There never was a period (said Sir Benjamin Brodie) when there was so much disposition among the more affluent members of society to extend a helping hand to those less happily situated, by contributing not only a large portion of their worldly goods, but, what was more, the thought and labour, to the removal of the evils from which they suffer. Our schools for the labouring classes, our model lodging-houses, our hospitals, our measures for sanitary improvements, and this very society to which they belonged, all bore testimony to the activity of this principle among them. Still they must be discriminating. It might be taken as a rule that there was no good

which one man could do for another which amounted to one-tenth part of what an individual could do for himself. He recollected the former Poor Laws, when relief was given, not according to the skill or industry of a man, but in proportion to the number of his family; so that the industrious had no advantage over the lazy, and the unmarried were tempted to marry, because, as far as the Poor Law was concerned, they would thus be far better off. Even now the giving of charity was not unmixed with evil. In some places there was too much almsgiving; and one of the evils attending the public administration of charity was the amount spent in the machinery for its diffusion, and the cost at which it was sometimes obtained by the recipient. In his opinion, private charity was generally preferable; as it was the least costly, maintained self-dependence, and bound man to man." (See the Birmingham Journal, Wednesday, October 14th, 1857.)

It was cheering to listen to this old-fashioned truth; and did the Association for the Promotion of Social Science give this truth its merited *prominence*, we should augur nothing but good from its progress. But when we see that the action of legislation and government is likely to be continually invoked, it behoves us to pause and consider well the danger to justice and liberty which may be apprehended from such an Association. For,

1. "Nothing is more difficult than to lay hold of a *fact*. What you receive as a *fact*, very often turns out, on farther investigation, to be a fallacy." (We quote from memory what we believe were the very words of the noble President at the concluding meeting of the Association.) In connection with the objects of physical science, this fallacy may often be at once detected by demonstration or experiment. Instances of such detection of fallacy were not wanting during this very meeting in some departments of the Association which had to deal with material objects. But in connection with objects which are *not* material, which do *not* admit of the test of demonstration or experiment, how difficult must it be to exercise such discrimination! How dangerous, therefore, a too hasty generalization! How mischievous a legislation demanded by it and founded upon it! A society like this Association, which, while it has one eye directed to moral and social phenomena, has the other always directed to Government interposition, requires at least to be carefully *watched* in its operations by the friends of truth and liberty.

2. Inasmuch as facts immediately affecting our social, moral and spiritual interests, are confessedly (for the reason just quoted) far more difficult to apprehend than facts immediately affecting our material interests, while all alike must be under the guidance and control of the same universal law of Divine wisdom and beneficence, it surely becomes us to learn from our experience in the management of our material interests how we ought to

deal with our moral and spiritual interests; and to apply this experience, with full faith in its efficacy, without being anxious for immediately beneficial results. Now in matters of ordinary business, in trade and commerce, the greater the freedom of individual action, the better. Bounties and protective duties are alike repudiated as mischievous, and the principles of Free Trade are now firmly established. Why should a like freedom be less beneficial in connection with our social interests in general?

There is no one subject in regard to which we look with greater apprehension to the action of this new Association than the subject of Education. We greatly distrust all formal statistics belonging to this subject. We may well do so when we find the very Chairman of the Educational Section at this meeting (Sir J. Pakington) distinctly charged by an equally earnest supporter of Government interposition, with not having "dealt fairly" with these statistics, "in his zeal for his own particular plans of national education." See the Rev. G. S. Bull's letter to the Editor of the Birmingham Journal, of the date from which we have already quoted. The same Rev. gentleman assumes that the increase of public benevolent interest in the work of Education is simply or mainly the result of Government inspection and aid. How difficult frequently is it to discern between the *post hoc* and the *propter hoc!*—between *sequence* and *consequence!* How dangerous, therefore, the effects of a hasty or excessive legislation! Were we to refer to the palpable effects of legislation on another similar social interest and say, "How admirable have been the effects, in this country, of State control and patronage on the interests of the Christian Church!"—we should be regarded by one large section of the community as only paying a well-merited tribute to the excellence of our National Religious Establishment,—by another, probably larger, section, as uttering an equally well-merited sarcasm; and yet centuries of experiment or experience may be consulted in regard to the effects of State control and support on *these* interests; notwithstanding which, society in general in this country is still pretty equally divided on the question, if indeed it be not rather the fact that the majority would altogether condemn and repudiate such patronage and control.

And this reference suggests the danger to religious liberty which threatens us from the application of the national funds to the purposes of general Education. Our Established Churches necessarily receive the larger share of these funds; and as young men of the working classes are allured, by the desire of obtaining what they deem a *more respectable* occupation, to become pupil-teachers (which they may easily do by applying themselves diligently to the appointed course of study), so are they yet farther allured to connect themselves officially with the Church as scripture-readers, in the desire of what they deem a *more respectable*

occupation still, not without hope perhaps of ultimate ordination. We *know* that such a case is not purely imaginary. Thus the funds granted for National Education operate as a *bounty* to allure our best class of artizans from the employments which they would otherwise have more usefully followed, and become at the same time an additional endowment for our already over-wealthy Establishment.

Nor do we deem this the full extent of the evil. In allotting the funds, Government necessarily assigns the educational test, and marks out the requisite course of study. Hence the danger of a *stereotyped uniformity* of general instruction and national culture. Look at its action on the free republic of the United States, where there is no religious establishment whatever. We have it on the authority of Mr. H. Seymour Tremenheere, in his interesting "Notes on Public Subjects made during a Tour in the United States and in Canada" (London, 1852), that when in the United States he was perplexed by the incongruity between the kindness shewn to himself personally, and the vituperative *leaders* in the public papers respecting the "dictatorial" English nation. "For a solution [of this incongruity] (he writes), I think it necessary to begin with the beginning; and that beginning is in a nation educated *all on one plan* in the public schools." And he then describes the books on English History used in these schools as giving an almost exclusive prominence to the War of Independence; whence the young American, he justly argues, "will be apt to have very exaggerated ideas of his own nation, and a very slender one of any other." This statement we have ourselves heard confirmed by officers in our army who have been resident in the United States and have passed through a similar experience.

And let us not forget, in connection with this question of National Education, that recent exertion of paternal authority by the Austrian Government which still threatens, we fear, some of the free universities of Transylvania. Under the pretext of improving them, it would shut them up altogether, and crush out the spark of liberty on the plea that the men who are cherishing it deserve and must receive a far higher pecuniary acknowledgment of their services than they themselves have ever demanded or desired. Is it impossible that similar results, similarly disastrous, should ever be experienced among ourselves? If impossible, WHY? "We must never say that liberty is indestructible. By repeating these words too often and by believing them too implicitly, many a people has fallen into slavery." (C. R., Aug. 1857, p. 474, and see the whole article.) We are sincerely apprehensive that we are already paying for a forced and factitious advancement by large drafts on our national liberty, or (what is still worse) on our national *spirit* of liberty. We look with the gravest concern, therefore, on an Association for

the Promotion of Social Science, in which the difficulties and uncertainties of that science are in the greatest danger of being overlooked by sanguine men, eager for palpable results, impatient of the slower but safer progress of voluntary effort, and presumptuously imagining that what is wrought in individuals and in society by the free, natural agencies of God's overruling providence, is as nothing in comparison with the boasted results of an arbitrary legislation, such as many members of this new Association will be prone, we fear, to invoke. It is for this reason, and not in any spirit of hostility to the Association itself, that we offer these remarks on the proceedings at its recent inauguration to the consideration of our readers.

ADDRESS OF THE REV. JOHN HAMILTON THOM ON RESUMING HIS PASTORAL RELATIONS WITH THE RENSHAW-STREET CONGREGATION.

[Few recent events in the Unitarian church have given us more satisfaction than the return to pulpit and pastoral duty of Mr. Thom. We have had the good fortune to obtain a correct report of an address delivered by him at a recent social meeting arranged by the members of the congregation to welcome back their beloved Pastor. It is so full of autobiographical interest, that we hesitate not to place it in the first department of our Magazine. It will also help to illustrate some of the changes going on in our religious denomination, which (even if we do not entirely comprehend or sympathize with them) it is our duty faithfully to record. In order that the address may be fully understood, we premise a short statement furnished us by a friendly correspondent.—Ed. C. R.]

A meeting of the congregation of Renshaw-Street chapel, Liverpool, was held on the evening of Wednesday, the 4th of November, in the school-rooms attached to the chapel, to receive the Rev. J. H. Thom on resuming his ministry amongst them after an interval of more than three years. The rooms were furnished for the occasion and beautifully decorated. In addition to the invited guests, upwards of three hundred tickets were disposed of, and a considerable number of persons obtained admission on application at the doors. Tea and coffee were placed at the ends of the rooms, and the space between was available for walking and conversation, broken by tables covered with objects of taste, science and art. After tea a voluntary was performed, at the close of which Mr. Charles Booth in the name of the elder, and, in the absence of Mr. Thos. Gair, Mr. James Thornely in the name of the younger families of the congregation, gave a welcome to Mr. Thom on his return to his accustomed place. Subsequently Mr. Channing presented an address of sympathy, congratulation and brotherhood from the Hope-Street congregation, to which Mr. Thom gave a cordial reply. The remainder of the evening was occupied with conversation, books, engravings, photographs and music. Mr. and the Misses Santley, of the chapel choir, performed admirably, and contributed greatly to the pleasure of the company. To

the welcome spoken by Messrs. Booth and Thornely, Mr. Thom replied in the words of the address now given.

Mr. Booth and Mr. Thornely, I thank you for what you have said in your own names, and in the names of those for whom you speak. You represent, as you have said, two generations of families, and I am happy to say two strong generations. For there is a generation older than yours, Mr. Booth, whose influence, if not whose presence, is still with us; and there is a generation younger than yours, Mr. Thornely, amounting to no inconsiderable community, whom I desire to remember and to consider present, for certainly their interests are largely concerned in what you are doing here this evening. I hope I shall not be considered as wishing to burlesque Napoleon's speech before the Pyramids, if I say that I feel myself in the presence of four generations.

My friends, our meeting to-night is perhaps unexampled in its way. At least I do not know another case of a minister of religion being twice called by the same people, at periods separated by six-and-twenty years. More than twenty-six years ago you invited me to the charge of this congregation. Then I certainly regarded it as an honour; now I regard it as far more than that. Then it might have been the sign of some supposed promise in my youth; now it is your seal upon the past. Then I might have been flattered by your choice; now I am not flattered,—it is my heart that is bound. We have gone through long experiences together, marked by many changes, by many joys and sorrows, by many births and deaths; and if every family represented here to-night could be attended by the train of its invisible members, it would be felt by you all, as I feel it, that it is something dearer than honour, something sweeter than praise, to hold as it were the same or kindred links in my hands, and not to have fallen out of that line of fellowship. For that, in large measure, you are not the same people who first called me to this charge,—that in some cases children, in some grandchildren, stand in the places of our fathers here,—that the new wants of a younger generation, and vast though silent changes in the forms of religious thought, have not thrown me out of sympathy with the growing life of the time,—whilst yet our older men have been sensible of no rude or sudden shocks, of no disrespectful haste,—all this would afford me solid satisfaction if I could consider it as an evidence that there had been nothing conventional in our connection here, that we had been running in no groove together, that our course was an open and free one though the gradients were easy, that we had suffered no shock because we were always steadily moving, that our relations were of the spirit and the functions vital.

A still earlier circumstance, though only a coincidence, connects me with this congregation, and makes our chapel solemn

to me. The first time I ever preached was in the pulpit of Renshaw-Street chapel—not our present pulpit, but one which stood against the wall, which also has disappeared. I well remember sitting in the little chamber behind the pulpit, with only a door between me and the unknown congregation, and trembling like an aspen-leaf,—a habit which I have not yet outgrown. It was more than twenty-eight years ago; I was extremely young; I had no experience of any kind; I had scarcely ever seen an Englishman, but I had a strong conviction that he was something far more solid than an Irishman, and that anything such a stripling as I could say would have no more effect upon him than peas upon a buff coat. And I must say that you managed to keep up that impression for a considerable time, by what then appeared to me extraordinary gravity and solemnity. Either I was extremely modest, which I hope is the true solution, or some men, whom I believe I stand in some awe of still, must have been extremely wise for their years. But whilst I was trembling behind the door, it fortunately occurred to me that, if I did not know you, neither did you know me, even by name, nor whence I came, and, *omnis ignotus pro magnifico*, I might be Hercules or Mercury for anything you knew. So leaving you to find out my imperfections for yourselves, and, I trust with some better strength, remembering that very simple things may be very weighty if simply said, I took courage. From that hour I reckoned my friends and had my home among you. I settled at the Park chapel for two years most happily, though I had come to England with no such view. Since 1831, I have had no place but here. It is true that when I separated myself from you three years ago, finding an unhealthy pressure on my mind and some dearth of fresh feeling, I firmly believed that it would be for your interests that I never should return. You have determined it otherwise, I trust under the direction of God, and that the illustration will be applicable here that the knit joint is firmer than before the separation.

And now having said this much, and having said last Sunday all that I wish to say respecting myself as minister, and having promised for next Sunday all that I wish to say of and to you as the church, I am unwilling to pursue the subject farther here. I do not wish indeed to speak too seriously or too deeply for the social and kindly tone of our present crowded meeting, and perhaps it may not be uninteresting or altogether uninstructive if, referring to what I said before of the silent changes that in the course of years pass over a congregation, altering the whole atmosphere of thought, I frankly mention to you a few incidents in my own experience. I am very far from meaning that I was the cause of the changes which these slight remembrances may signify. I hope I am as much changed as anybody else; I should be very much ashamed of myself if I was not. Some of the

changes may have been in the direction of some of my instincts, but they were instincts which at the time I did not understand and could not have rendered an account of; and when anybody brought a battery of logic against them, or of sheer, blank negation, I had little or nothing to say in their defence. Let me not be misapprehended; there never was a want of entire courtesy and kindness, though I cannot say that there was very much of petting,—a system which perhaps I should not have greatly relished.

The first sign I had that a change was needed somewhere to bring us into entire harmony, either in you or in me, was an objection made to my frequent use of the word *spiritual*. Well, I really did not know how I could do without that word, and I suppose I made no attempt to do without it; but still I thought it was the solid Englishman's dislike to anything with the faintest sound of cant or profession, and so far I respected it. The second suggestion I got was to abstain from figurative language and speak simply. Well, that puzzled me still more. How things infinite and invisible, how things transcending experience, could be spoken of at all except by emblem and symbol, I did not know; but again I put it down to the solid Englishman's disgust at mere flowers and froth, and, as a very young man and an Irishman, I felt quite ashamed of myself. The third remark I heard was, that there was a good deal in my views of religion that seemed beautiful enough, but that they did not know by what processes of reasoning I had arrived at it. Well, neither did I; and not daring to say a word against logic, and not clearly knowing then that there was a sphere above it, and underlying it, I had to think myself a weak visionary, though I could not get rid of my visions. My next experience of this kind was a request that I should change my style—that if it was anything particular it would not have been asked; but that I would not be fastidious or obstinate about a trifle, a thing that was only like the fashion of one's coat. Well, I certainly thought that a man's style was not like his coat at all, but much more like his skin, and that to ask him to change it in that easy way, was going very close to his life; but at that time I did not pretend to have a style, and so I bore it as well as I could. The last incident of this kind I shall mention, was a question, whether I was aware of the difference between my sermons and the congregational expectations in that matter; and if not, I was referred to Blair's Sermons to discover it. Now, I had a great respect and gratitude for Blair. He had often helped me at school when I had to write what was called a theme, on Envy, or Pride, or Anger; and I respect him still as a solid and elegant ethical writer. But though I knew I was immeasurably his inferior, I did not know how I could prophesy in his name, though I could have borrowed moral essays from him with great advantage to

my hearers. Now, I am sure that I brought all these things upon myself as a raw, unformed, exaggerated youth. I am sure they did me a great deal of good; and any man who is beaten by such experiences must have very little in him; but they caused me pain and embarrassment at the time: I did not know that I was right; I did not know that I was wrong; but I knew my inability to be anything else but what I was—so I sighed and sighed—said very little about it—did not shut my ears, but declined all discussion of such points, and I suppose just went on as I was moved. Now I look back upon all this as signs of healthy, natural change in you and me—and I regret it not at all. The same experiences in this congregation it would now be impossible for any young man to have to go through. But, my friends, let us not deceive ourselves. There are other changes insensibly passing—other changes greater far, of which these are mere shadows—which we have all to go through. God grant that the silent change of Progress may ever be upon us, leading to transformations that none of us suspect or foresee!

I should be sorry to think that it was at all necessary for me to invite the frankest communication from all who think I can be of the least service to them, from all who think that they can be of service to me. I am sure that you have far more to teach me than I have to teach you, and that we shall be better qualified to help one another the more confiding is our intercourse. Especially, I am sure you could give me important suggestions as to where lay the weight and burden of religious difficulties—in what directions practical men wanted light. The knowledge of such questions would be most important assistance. I hope, however, that no ingenious person, acting on this hint, will send me some insoluble question in speculative religion. We could all at pleasure from our own wallets supply any amount of such nuts, whose kernel is never got at. What would really be useful would be a knowledge of the obstructions that press upon earnest men in the way of life, and hold them back from God.

With regard to personal intercourse, I hope that no one who desires more of it will leave me in the dark as to his wishes. I am sure that you do not wish me to consume my strength in seeking you when and where you are not to be found, nor to spend any portion of the time that might be given to your highest service in leaving visiting-cards at your doors. But I shall feel honoured by your confidence in any matter that you deem of interest to yourselves. I may here relate a congregational anecdote which I often recal. A gentleman, whose friendship I now highly value, came to the chapel for a long time without any notice being taken of him. I was told nothing of it, and owing to my shortsightedness could not discover it for myself. Hearing of him at length, and especially that he was particularly regular in the afternoon, which perhaps some of you are aware was not

universal, I sent him a message begging him to see me in the vestry. The gentleman replied, that, as it was, he had got rather an agreeable impression of me, and that he did not know it would be wise to incur the risk of disturbing it. I thought there was admirable discretion in my friend. But if any who do not know me are willing to incur the risk, I venture to assure them that they shall be most cordially met, and that nothing of any moral concern to them or to their children will be indifferent to me.

And now I thank you all for your attendance here this evening, and for the reception you have given me. I trust that it is the outward sign of an inward grace that will never fail between us. I am sure that none of you will expect me, all at once, to attempt anything very sudden, strong or exhibitory, to make up for these last years—that you would not think that in character—that you will give me full time gradually to knit up the dropped links, and to collect the threads in my hand. Nothing great, but some little in this way I hope to be always doing.

JOHANNES RONGE ON THE RISE AND PROGRESS OF THE CATHOLIC AND PROTESTANT REFORM COMMUNITIES OF GERMANY.

Having been now for several years in England, and having endeavoured to make myself acquainted with the religious life and culture of this country, I feel more and more growing in my soul the desire and a consciousness of the duty of promoting a better understanding between the Reform communities of Germany and England. I find that both fully agree in the fundamental idea of one God, and of mankind being not depraved by nature, but created and born by His all-pervading spirit of love and wisdom. In reflecting upon the good results which may grow out of a mutual influence, and the greater harmony of both parties at the right season, I perceived that I should be made responsible, if not by the present yet by the next generation, should I not endeavour to increase the mutual sympathies of the Reform communities of our kindred nations, foremost in religious progress. Every man must find his own mission; and if he works and lives conscientiously, in love to his brethren and to God, he will discover that there is nothing accidental in human life, that there is a moral connection of our inward life and of the so-called external circumstances under which we live, and of which we must make ourselves masters. The feeling of that duty I mentioned grew stronger with the progress of time, especially since I saw that my stay in England would be not for so long a time as it has been. I commenced some time ago

to write to that effect in the journals of the German Reform communities, but could not rest satisfied with it alone.

This I expressed to a friend, and he kindly secured for me the permission of the Editor of the Christian Reformer to send him a short series of articles containing an historical outline of the rise and progress of the German Reform communities. Before, however, I commence this work, I may be allowed to direct the attention of the readers of this Magazine to the fact, that there exists a marked difference of expression between the English and German Reform parties, which is owing to the different course the religious education and culture of both countries have taken. Those Englishmen who are acquainted with the philosophical and theological literature of Germany will know, that even the theologians of Germany chiefly use philosophical expressions, while the English cling more to scriptural language. My expressions will bear the marks of my education. Besides, I do not forget the fact, that the Romish Church and the Jesuits act according to the rule of ancient Rome, *divide ac impera*,—tactics which have been but too successful among the Teutonic nations, whose strong feeling for individuality, and whose tendency for isolation, are apparent in the numerous sects of the Protestant Church. That priests have laboured to misrepresent the German Reform communities to the English, is evident enough. Unitarians have long experienced similar misrepresentation, and not from one quarter alone. I am perfectly aware of the difficulty of my attempt, having also to overcome in myself and in my readers certain national predilections. On this account I long hesitated; but I will now, with the help of God, try what I can do, and hope to do some good, if I work sincerely, and, endeavouring to leave behind me as much as possible the shadows of individual and national prejudices, raise my soul to the ideal of free humanity, most free when living in union with God.

The new Religious Reform Movement of Germany the Result of the Progress in Religious Culture.

The Reform movement of 1844 is the natural and necessary result of the progress in religious culture. All literature, theological, poetical and philosophical, tended towards it. The movement was prepared by the works of Lessing, Herder, Goethe, Schiller,—then by the philosophers Kant, Fichte, Hegel,—by the theologians Schleiermacher, Strauss, Bauer, professor in Tubingen, and his school, &c. In the Catholic Church there had been ever since Napoleon's time a tendency towards the formation of a German Catholic Church. The prelate Wessenberg was one of the chief leaders of this movement. The Prussian Government found in 1810 no resistance when it dissolved the convents, and was able to insist that all Catholic students, before they

became priests, should be educated in the schools and universities conducted by the Government. In Silesia, an attempt was made by thirty Catholic priests, about the year 1825, to separate themselves and their communities from Rome. However, the Prussian Government did not favour the attempt, and the right time seemed not yet come. The leaders were recaptured by the diplomacy of the Romish Church, and one of them became a Jesuit at Rome; another is now Bishop of Breslau, a pillar of the Church. We had yet to wait for another season before a decided Reform movement could be carried out; but many Catholics in Silesia had in the mean time taken up the idea of a Reform. Thus the province which had been the battle-field of Frederick the Great with Catholic Austria a hundred years ago, became now the chief battle-field of the new Reform movement. The impulse was given, as is well known, by the exhibition of the holy coat at Treves.

JOHANNES RONGE.

Grove House, Kentish Town, London, Nov. 14, 1857.

(To be continued.)

PROPHECY OF THE DESTRUCTION OF JERUSALEM—INTERNAL EVIDENCE OF ITS GENUINENESS.

THE prophecy by Christ of the destruction of Jerusalem, contained in a discourse recorded by three of the evangelists, is apparently so mixed up with the prediction of another event,—the second coming of Christ and the end of the world,—as would lead an ordinary reader to expect that the one would accompany or immediately follow the other,—this impression being strengthened by the discourse being delivered in reply to a question put by the disciples—"When shall these things be; and what shall be the sign of thy coming, and of the end of the world?" That the discourse, on the face of it, has a tendency to produce this impression, whatever different conclusions may have been arrived at as to the real import of the passages in question, will not, I think, be disputed.

Looking at the prophecy, therefore, on the one hand, as a clear, undeniable description of events which took place long after, and, on the other, as connecting, to all appearance, with those events others which did not take place, so intimately as to have given rise to considerable discussion and diversity of interpretation,—the question is, Could it have been the work of an impostor, written after the event which he pretended had been predicted? Would it have answered his purpose to encumber his fabricated prophecy of what had really taken place, with foretelling something else, in connection, as if coincident with it, which did not

take place, and which it must have been known at the time had not taken place?

That the mind of Christ, filled with great future events, and conscious of the limitation of his own knowledge, expressed by his declaring, "Of that day and hour knoweth no man; no, not the angels which are in heaven; neither the Son, but the Father," —should pass, by a rapid transition, from the near to the remote —should take in at one survey events, however far distant from each other, whose magnitude gave them prominence in his view, is perfectly conceivable, if not highly probable. But that the forger of such a prophecy, after the event had taken place of which it was so striking a fulfilment, should needlessly mix up with it another prediction which was evidently not fulfilled, is quite inconceivable, as he would thereby run the risk of frustrating his own design, and bringing suspicion on the fraud he had committed.

The value of this argument, in addition to others which have been successfully urged, consists in its being strictly internal, embodied in the prophecy itself, and requiring no support from external concurrent testimony. Thus regarded, the prophecy stands an enduring monument, on which are engraven in legible characters the imperishable records of superhuman foresight,— its very obscurity and complexity being to us of the highest value, as constituting a guarantee for its genuineness, inherent in and inseparable from itself.

R. L.

MR. W. R. WOOD IN REPLY TO REV. JAMES MARTINEAU.

Sir,

Mr. Martineau, in his letter of the 7th October, complains that the recent pages of the Christian Reformer have more than once given currency to certain injurious imputations against him in his relations to Manchester College. That you may have committed the offence of expressing an honest opinion upon Mr. Martineau's recent conduct and present position is probably true. The charge, if you think it worth notice, is one with which you are yourself well able to deal. I shall refer to it only so far as it concerns the statement to which my own name is attached. Mr. Martineau further says that in College affairs there are "times and modes constitutionally appointed for rendering due account and answering all questions fairly put."

It is necessary I should state in reply, that at one of the "times constitutionally appointed" the endeavour has been made to obtain from Mr. Martineau whatever explanation he might have to offer on the subject in question, with the assurance that until such opportunity had been afforded him, all unfavourable judgment had been withheld. I have further to state that upon that occasion every effort was made by Mr. Martineau to withhold explanation and to evade all discussion. I was myself asked whether, upon mere idle and unfounded rumour, Mr. Mar-

tineau was to be charged with having made Mr. Smith's exclusion from the College the condition of his own acceptance of his present office. Mr. Tayler's honest frankness alone let out the fact that such a condition had been made by Mr. Martineau in February last. Then only, Mr. Martineau felt himself called upon to give the explanation and the admission which up to that time he had studiously sought to withhold. I am speaking therefore only of a matter upon which, at one of the "times constitutionally appointed," I have heard from Mr. Martineau's lips his admission of facts and his own defence of his conduct. And I have yet to learn that against the discussion of the subject under such circumstances the pages of our periodicals should be closed.

That such discussion may be unpalatable to Mr. Martineau I can well understand. That there should be any occasion for it I deeply deplore. But there are questions at issue more serious than personal considerations, and I am sure that Mr. Martineau has no reason to fear discussion if he has done nothing which does not admit of satisfactory explanation.

The question is whether, for Mr. Martineau to make it a condition in holding his Professorship that another gentleman should be entirely excluded from another Professorship with which Mr. Martineau had nothing to do, although deemed the most fitting person to hold it by those appointed to make the selection, is in accordance with the rules by which gentlemen are accustomed to act? I hold it not to be so. Of the fact there can be no doubt, that Mr. Tayler and Mr. Kenrick had agreed to recommend Mr. Vance Smith to the Committee for appointment to supply the instruction deficient under the previous arrangements; that the Committee was convened to receive the recommendation; and that the meeting of the Committee was countermanded because Mr. Martineau placed his veto upon Mr. Smith's receiving the appointment, which has since been given to Mr. Martineau's own son. Are such proceedings, I would ask, in accordance with the past history of Manchester College, with the past principles of the English Presbyterians, or with the greater principles of justice, honour and fairness?

It is in the belief that a great wrong has been committed, and that some important laws of conduct have been broken, that I bring this subject forward. I have done so with the deepest pain. But if such things are allowed to pass unnoticed or uncared for, I for one must hold that whatever estimation has hitherto attached to our religious body as the conservators of some great principles, which we may regard it as alike our privilege and our duty to maintain, will speedily be lost in the eyes both of others and of ourselves.

WM. RAYNER WOOD.

Singleton Lodge, near Manchester, Nov. 12, 1857.

MR. BOWMAN ON MANCHESTER NEW COLLEGE.

SIR,

I DO not think it necessary to trouble you in reference to Mr. Martineau's letter in your last, further than to say that, as one of his censors, I shall cheerfully await such time and mode of explanation as may be most convenient to him. He will perhaps at the same time clear up a

point which his communication leaves apparently inexplicable, viz., how it is that, if he has done absolutely nothing irregular or censurable, and has so high a respect for times and modes constitutionally appointed, so much difficulty was experienced by Mr. Ryland and myself, at the last Trustees' meeting, in extracting anything like a straightforward answer to the simple question about the Hebrew Lectureship, which, on that legitimate occasion, we ventured to ask.

My principal object in writing now is, however, to state my regret that Mr. Tayler in his late Address should have thought it well to advance the position, that the new College arrangements fulfil the condition of having been "legitimately" attained. Much depends on the acceptation of the word; but if it be meant that they have been attained by none but truthful and honourable means, I am compelled to say (and I know that I am far from being alone in my opinion), that I cannot assent to the statement.

E. Bowman.

Victoria Park, Manchester, Nov. 16, 1857.

ON THE USE OF THE WORD "BUTTER" IN THE AUTHORIZED VERSION OF THE BIBLE.

Sir,

Your correspondent L. (C. R. for November, p. 706) takes occasion to "protest" against my rendering of Isaiah vii. 15, "milk and honey shall he eat," as compared with ver. 22 of the same chapter:

> "And it shall come to pass, from the abundance of milk which they shall yield,
> That he shall eat butter;
> For butter and honey shall every one eat that is left in the land."

L. points out that I have neglected the rule of uniformity of translation, by rendering the same Hebrew word in the former case by *milk*, and in the latter by *butter*.

Had L. attended duly to the notes accompanying the two verses, he would not, I think, have thought it necessary to publish his criticism; and had he cited the notes, or their substance, he would have given your readers the means of perceiving how little deserving of his censure my translation is in each case. The note on ver. 15 is in part as follows:—"*Milk:* the original, which in our English version is always rendered *butter*, most commonly denotes curdled milk, the acid of which is grateful in the heat of the East. The word is used also, as here, as a general name for milk, *i. e.* new sweet milk. So Job xx. 17. . . . . *Milk and honey* are mentioned by several ancient writers as suitable food for young children." On ver. 22 I have remarked, "*milk:* here, new or sweet milk; a different word from that in ver. 15. The word butter is the same as in ver. 15, and is taken by some here to mean *cream*. The rendering of the English version has been retained, in this instance, as nearer to the original than *milk*, and to avoid the repetition."

It thus appears that I departed from uniformity of translation for special reasons: (1.) Because the Hebrew word rendered *milk* (ver. 15)

is sometimes used not only of curdled milk, but also in the more general sense of *new milk*. (2.) Because I did not think it probable that the prophet would speak of sour curdled milk as the suitable food of a young child. The latter reason I have left to be suggested by the verse and note, rather than stated distinctly, as perhaps I ought to have done. (3.) Neither of these reasons apply to ver. 22; and so, not wishing needlessly to deviate from the common version, I retained the old rendering *butter*, which appears to me here to represent the original as well as any other single term that can be found.

Your correspondent prefers to translate *cream* in all the cases (except one) in which the original word is found. But the original word *does not mean* what we term cream! And who shall decide authoritatively that *cream* is a better representative than *butter* of curdled milk!

L. observes, however, that by substituting *milk* (ver. 15), I have needlessly lowered the poetical image by the use of a prosaic term. But *is*, then, *milk* a more prosaic term than *butter?* Who, again, shall decide the weighty question!

L. alludes to the importance of uniformity of translation. I fully assent to what he says, or rather implies, on this point. That, in fact, I attach great importance to the rule of uniformity is, I think, sufficiently shewn in the little work which has given occasion for these remarks. I beg, in illustration, to quote a few words from the Preface, p. vii.—"(2.) As much as possible the *same Hebrew* has been rendered by the *same English* word. It is not always possible, or expedient, to follow this rule. In the same immediate context it generally is so; but not invariably, even here. See Isaiah vii. 15, 22"—the very verses which your correspondent criticises. That perfect uniformity of rendering is not always attainable, L. himself shews us; for the word of which he affirms that *cream* is the best English representative, he proposes, in one case, to translate by *cheese*.

While upon this subject, I am tempted, in my turn, to protest against what I consider an injurious imputation contained in the review of my book in your number for October (p. 600). The writer hints that a regard for the feelings or wishes of orthodox booksellers may have prevented me from expressing myself more openly, or decidedly, on certain critical questions. I beg to assure him that this idea of his is entirely unfounded. I am not conscious that any such motive influenced me in the composition of any part of the work. That I omitted to speak on certain topics, to which the reviewer alludes, arose only from my own feeling that they did not properly lie within the scope of the work. That, on some other points, I have spoken with less of decision than your reviewer thinks was required, may be a fault: I can only say that I have desired to proportion the confidence of my assertions and conclusions to the evidence; and have not knowingly sought to give an outward appearance of certainty which the nature of the case did not really justify.

THE AUTHOR OF "THE PROPHECIES RELATING TO NINEVEH AND THE ASSYRIANS."

Stuttgart, Nov. 10th.

CRITICAL NOTICES.

Quarterly Review. No. CCIV.

We have here a No. of the Quarterly worthy of its old reputation for talent and good writing, and disfigured by little of the intolerant Toryism which in the early days of this periodical was in some shape or other always served up in every No. It opens with an instructive and genial article on Cornwall, taking as one of its guide-books to the more romantic scenery of the county Mr. Henry Sewell Stokes's graceful poem of "The Vale of Lanherne." The sketch which the reviewer gives of the physical aspect of the county, its antiquities, especially its old houses and folk-lore, and the manners of the people, is spirited and graphic, and has that local specialty which would unfit it for the description of any other part of England. Here is a tempting picture of an old house which belonged to one of Cromwell's House of Lords:

"Farther in the interior of the county, and out of the way of tourists, lies the beautiful and perfectly preserved house of Lanhydrock, built by the first Robartes Lord Radnor in 1636-1641, as the inscriptions testify, but wearing a far older appearance; for, no doubt, novelties in architecture travelled slowly into the West in those times. Cotele has been maintained by reverential care, Lanhydrock by a fortunate neglect; for until the time of the present possessor no one seems to have cared to meddle with its gray walls or its primitive decorations and furniture. It stands almost untouched, as if it had been buried alive since the days of the Puritans, whose head-quarters it formed during the campaign of 1644 in the civil war. Lord Robartes, its builder, was a stanch Presbyterian; and the library collected by himself and his chaplain—one Hannibal Gammon—stands on the old shelves of the long gallery as if its Roundhead purchasers had been using it only yesterday—rare old tomes of scholastic divinity and philosophy, mingled with the controversial tracts of the day, and acts and proclamations of the Long Parliament uncut from the press—a large part seasoned with many a bitter MS. marginal note against prelacy and popery. An avenue of old sycamores, now decaying, leads from the beautiful insulated portal in front of the house across the park. That avenue was planted under orders sent by Lord Robartes from London, when he had become Conservative, and had been clapped by Oliver Cromwell into the Gatehouse, just two centuries ago. Except the house of the Pophams at Littlecote (where the identical swords and steel caps of Cromwell's Ironsides hang round the hall), we know no spot which so vividly brings back the memories of the Great Rebellion, so peculiarly attractive to the English mind."—P. 309.

Here are some of the salient points in the life of one of the seven Bishops:

"In later times the only political movement with which the Cornish name is much associated is that occasioned by the imprisonment of the seven bishops, one of whom (Trelawney, of Exeter, afterwards of Bristol and of Winchester) was the chief of his ancient family. The famous ballad,—

'And shall Trelawney die?
There's twenty thousand underground
Will know the reason why,'—

is, we fear, with the exception of the burden, a modern invention of the Rev. Mr. Hawker of Moorwinstow, a writer of no common poetical talent. But the bishop, besides his descent, had precisely the character which commands the popular favour, always inclined to smile on the strongwilled and arbitrary. 'It is an old saying in our county,' observes the poet Lord Lansdowne, 'that a Trelawney never wanted courage, nor a Godolphin wit, nor a Grenville

loyalty.' And neither ordination nor consecration had extinguished in Sir Jonathan the 'savage virtue of his race,' though compelled to exhibit it in the courts of law instead of the field. As visitor of Winchester school he put down by his summary will some of those servile customs (the only discredit of Wykeham's magnificent foundations) which the scholars were compelled to observe. As visitor of Exeter College, it is matter of Oxford tradition how he drove up to the gate in his coach and four, and seized on and suspended, *ipso facto*, an Arian president and six senior fellows. It was he who won for bishops, by dint of litigation, that privilege of examining all clerks presented for institution in their diocese, which has proved of late years a somewhat dangerous prerogative. Peace be to his manes!—but he left but little of that commodity, we suspect, in the three dioceses which he successively administered."—Pp. 313, 314.

The reviewer gives to Methodism the praise to which in Cornwall it is clearly entitled, of having redeemed the common people from a semi-barbarous state, and brought them within the pale of a Christian civilization. Reviewing the moral progress of the people, he says,

"We trace, throughout, evidences of the substantial advance of good and decay of evil; the coarser, darker, and more repulsive features of the social organization tend the most clearly and rapidly towards disappearance. A century ago the inhabitants of the county which we have been describing were, as a people, very careless of religion, if not irreligious; they are now notorious for the prevalence of devotional feeling, with a strong tendency to the enthusiastic. They were all but universally addicted to drunkenness; intemperance is now exceptional among them. They were pugnacious and turbulent; they are now orderly and peaceful, notwithstanding their habits of association in great numbers, in a degree surpassed by no civilized community. They were wreckers and smugglers; wrecking has not only ceased, but they are distinguished for their humanity and courage on the occasions of the many shipping disasters along their coasts; and smuggling (though probably from other than moral causes) is comparatively a trifling evil."—Pp. 328, 329.

The reviewer observes a stronger tendency amongst the Cornish men to the Calvinistic than the Arminian form of Methodism. What follows is finely suggestive:

"If the fatalist theory tends also to engender spiritual pride—and in Cornwall, as in Wales, it is impossible not to be struck with the prevalence of that failing in its coarsest forms—it adds at the same time a peculiar vigour to the native virtues of courage and endurance. Many are the records of unassuming bravery, contained in the annals of Cornish enthusiasm. When the Anson frigate went to pieces, years ago, on the terrible beach of the Loe Bar near Helston—where, as the people of the neighbourhood affirm, the bodies of the drowned, if recovered at all, reappear stripped of their very clothing by the grinding of the rollers on the shingle—the only assistance that could be given was by rushing as far as possible into the surf, and snatching at the bodies as the breakers carried them struggling towards the shore. A poor Methodist teacher, whose name is unrecorded, volunteered for the service; he rode twice into the sea and rescued two sailors, but on the third venture both horse and rider were swept away. A more remarkable story, of a few years back only, has met with an unpropitious lot, in our opinion, by falling into the hands of Mr. Carlyle, who has dressed it up as an illustration of heroism: but the fact is true, and the scene was a mine in the neighbourhood of Liskeard. Two men, an older and a younger, were at work blasting in a level. Not till the fuse was lit for effecting their purpose did they discover that the 'kiddle,' or basket, which was let down to carry them out of danger, was only large enough for one. The elder man, a class-teacher we believe, insisted on his younger companion mounting without him, because, as he said, he had himself assurance of salvation, while his comrade might risk soul as well as body. He

crouched down in a corner, and the explosion passed safely over his head. Such a story is far best left to make its impression without rhetorical aid; but the reader may compare, if he will, the terrible narrative in Sir Walter Scott's journal in the Orkneys, of the three cragsmen suspended by a rope, of which the strands were visibly parting overhead: the topmost man, convinced that it must break with the weight of the three, deliberately cut it asunder below himself, and launched his father and brother into the abyss."—P. 323.

In the next article we have a sketch of the history of Rugby School and a glowing tribute to Dr. Arnold. The reviewer vindicates, with some limitations, the scholastic feudal barbarities of fagging and flogging, and terms those who oppose these vile and degrading things *pseudo-humanitarians*, just in the same way as the planters in the Southern States of America would give a like nickname to the abolitionists of Slavery.—Next comes a timely article on the most rapid mode of communicating with India. A pleasant article follows, founded on the Diaries of the Venetian Ambassador, in 1617 and 1618, to the Court of the British Solomon. Lord Dufferin's "Letters from High Latitudes" furnishes the next dish in the feast. There is also a very readable article on George Stephenson's Life, and another on the Indian Mutiny. An able essay on the functions of the preacher and the pastor is entitled "The Parish Priest." Due homage is paid to three very dissimilar men,—George Herbert, Richard Baxter and Bishop Burnet. The praises bestowed on the eloquence and earnestness of the great Whig Bishop of the Revolution are satisfactory, as shewing that the men with brains in the Tory party are ashamed of the senseless abuse with which it has been the practice to revile Burnet. But the reviewer has taken the precaution, lest he should be suspected of latitudinarianism, of pointing a sarcasm against the "Socinians." This is a cheap but somewhat vulgar fence to protect the writer's reputation for "orthodoxy." The reviewer is upholding the necessity to the good theologian of a knowledge of the original of both the Old and New Testament. As ignorant nurses sometimes frighten children into obedience by telling them "the black man will come for them" if they are naughty, so the reviewer threatens Churchmen that, if they do not study Greek and Hebrew, the "Socinian" will come and put them to shame. The passage is the more insulting from the generally liberal tone of the article.

"A considerable part of the allegations of the Socinians turn upon questions of translation; and as the leaders of that sect have never been wanting in the hardy assertions of assumed scholarship, a minister whose knowledge of the Greek language was still more superficial than their own would be entirely at their mercy if he had ever to cope with them by word of mouth."

In a very small religious denomination it is not possible to have a large number of ministers capable of excelling in the higher walks of biblical criticism. Hitherto the contributions to this branch of sacred learning which have come from Unitarians have been large in proportion to their number. We hope no change for the worse will now be allowed to take place. If, seduced by the attractions of philosophy, or relying on the supposed power of the religious consciousness to supply the minister of religion with the needed means of defence, sound biblical learning is neglected, it is not difficult to imagine what will be the insolent triumph of a future Quarterly reviewer when speaking of the Unitarians. No "spiritualism" they may have acquired will protect them from being trampled under the iron heel of Churchmen who add

to their theological infallibility the consciousness of scholarship which their opponents lack. But we like not thus to part with an essay which we have read with great pleasure and a large amount of concurrence. We would rather quote another and a far better passage, which is both sensible and liberal in its estimate of one of the fathers of English Nonconformity. The reviewer is speaking of sermons.

"One of the commonest faults is the frigid, flat, essay-like form given to truths which should be expressed with the utmost simplicity to instruct the ignorant, and with the utmost force to rouse the thoughtless. A preacher who feels his subject, and who labours to make others feel it too, whose heart is on fire with his theme, and who burns to light up the same flame in the breasts of his hearers, will easily communicate a portion of the warmth and brightness to his language. He will no longer round his sentences till he files away the point of his meaning, but will seek how to render it sharp and piercing that he may drive it home. Professor Blunt holds up Baxter, and we entirely concur in the opinion, as the model of this easy, yet energetic, this unambitious yet penetrating, style, and quotes from the younger Calamy an interesting account of his preaching a short time before he died, as an evidence that it was in harmony with the fervour of his writings. 'He talked with great freedom about another world, like one that had been there, and was come as a sort of express from thence to make a report concerning it. He was well advanced in years, but delivered himself in public as well as in private with great vivacity and freedom, and his thoughts had a peculiar edge.' Baxter had studied, as he tells us himself, 'how to write in the keenest manner to the common, ignorant, and ungodly people, without which keenness no sermon nor book does them much good.' The result was that he verified in a surprising degree his own injunction 'to speak as a dying man to dying men.' In the power with which he depicts the guilt and misery of sin and the duty of a stringent holiness of life, he is without a rival, nor can we name a second divine who displays equal enthusiasm without the least tincture of fanaticism, and such sustained vehemence of admonition without one syllable of exaggeration."

The article closes with an emphatic protest against the fustian which often passes in the pulpit for eloquence:

"'— the fruit of a miserable wish to shine—miserable in any man, most miserable in a minister of Christ in the exercise of his office.' With persons like these, pride, as Baxter forcibly puts it, goes with them into their study, chooses their subject, and more often still, their language and ornaments. When pride has made the sermon, it ascends with them into the pulpit and regulates their delivery. The sermon ended, pride goes home with them, and makes them more eager to know whether they were admired, than whether they have turned sinners from the errors of their ways. The preachers of this degraded class are happily few in our Church, and are chiefly located in great towns, where alone the imposture can meet with the reward it seeks. To shame those who thus turn godliness into a trade, and to open the eyes of their dupes, would be almost equally hopeless; but let the young minister who is ambitious in his sermons, rather from error of judgment than corruption of mind, remember in whose name and for what purpose he speaks, and, in the language of Professor Blunt, 'he will rejoice infinitely more when he sees reason to believe that he has made one convert, than when he has made a church full of admirers.'"

Memorials and Correspondence of Charles James Fox. Edited by Lord John Russell. 4 vols. 8vo. London—Richard Bentley.

The publication of the fourth and last of these interesting volumes brings to a close the materials which the late Lord Holland had col-

lected with a view of illustrating the life of his noble-hearted uncle. To those who knew how thoroughly Lord Holland had imbibed the spirit of his great relative, and how capable he was of well executing the task, it will ever be matter of regret that he never executed his intended narrative of the leading events of Mr. Fox's life, especially as he designed to accompany that narrative with extracts from his speeches and writings, fragments of his conversations, and a description of his domestic life. Lord John Russell still hopes to be able to do a part of that which Lord Holland failed to do, viz., to give a narrative of the life of Fox, with extracts from his speeches. The resumé of the great statesman's principles and chief measures, with which Lord Russell concludes the present work, gives us an agreeable foretaste of what we may expect if the narrative is completed.

"1. Mr. Fox held the doctrine that the King ought always to be guided by the advice of Parliament, in opposition to the opinion that he might rule without regard to party connection, by separate influence and by innate authority. Although his views may seem to have been defeated in 1784, yet they have in the end prevailed, and are now the established practice of the Constitution.

"2. Mr. Fox maintained that theory of religious liberty which requires that religious faith should not be made a qualification for office or for seats in Parliament. Although he failed during his lifetime in emancipating either Protestant Dissenters from the fetters of the Test and Corporation Acts, or Roman Catholics from the disabling statutes of Charles the Second, yet his efforts were not unfruitful, and in 1828 and 1829 both these kinds of disability were removed.

"3. The African Slave Trade, which Mr. Pitt at once denounced and extended, received its death-blow from Mr. Fox at the termination of his life. The abolition of slavery was a corollary of that act.

"4. Parliamentary Reform, which Mr. Fox supported in 1782, 1783, 1785 and 1797, was finally accomplished by his friend and disciple Lord Grey in 1832.

"5. Economical Reform had its chief promoter in Mr. Burke, but Mr. Fox contributed his powerful aid to the destruction of the corrupt system which flourished during the ministry of Lord North, and which Lord North had inherited from his predecessors.

"6. The most powerful speeches of Mr. Fox both in youth and middle age were made in favour of Peace. Not that the great orator was for peace at all times and at any price. When France attempted to destroy the independence of Holland in 1787, Mr. Fox applauded the vigour with which Mr. Pitt resisted the design. When Napoleon, flushed with the victory of Austerlitz, burst all the bounds of moderation, Mr. Fox preferred the continuance of war to dishonourable concession. Still the favourite predilection of his heart was love of peace. Neither the pride which carried the nation forward in the assertion of dominion over America, nor the passion which sought to punish the crimes of the French people by the invasion and desolation of France, led him away from the great aim of honourable peace. This disposition left him in a small minority in the House of Commons at the beginning of the American war, and in a still smaller minority at the commencement and during the course of the French war. The loss of all prospect of power, the invectives of vulgar politicians, he was content to bear; the loss of friends dearly loved and of the national confidence honourably acquired, were sacrifices more painful to his heart. But he never faltered, and never swerved from his purpose. The nation, inflamed by animosity, lifted up by arrogance, and deluded by the eloquence of men in power, assailed him as an enemy to his country, because he opposed measures injurious to her interests, and inconsistent with the great laws which regulate the relations between man and man. In this

deluge of folly and of fury, he sought in a return to literary pursuits an occupation and an amusement. Other times may see the renewal of wars as unjust and as imprudent as those which Mr. Fox opposed; but while the many will be carried away by the prevailing hurricane, those who can keep their feet will recur to his example as that of a great man who preferred the welfare of his country and of mankind, to the power and popularity which were acquired by the wanton sacrifice of human life, and the disregard of justice, charity and mercy. By such his memory will be revered to all future generations."

The final and certain Prevalence of Truth: a Letter addressed to the Rev. Harold B. Sherlock, M.A., Rector of Ashton-le-Willows, in reference to his Letter to His Grace the Archbishop of Canterbury, on "The Complete Emancipation of the Jews." By the late Francis Knowles, Minister of Park-Lane Chapel, near Wigan. Pp. 12. London—Hall, Virtue and Co. 1857.

The Rector of Ashton-le-Willows spoilt a Letter designed to recommend religious liberty and charity by harshly speaking of Unitarians as "God-denying Socinians." From his sick bed the late Mr. Knowles penned this judicious defence of the truths to which his life was earnestly devoted. The friend who has edited it prefixes this note in allusion to the circumstances under which the tract was composed:

"Whilst this little tract was passing through the press, the author was summoned to his eternal rest. He devoted the last fleeting moments of his life in recording his humble and sincere testimony to those glorious truths which he firmly believed to be the revelation of God the Father by his well-beloved Son. The author rests from his labours; but, 'though dead, he yet speaketh.'"

We may regard this little book as Mr. Knowles's legacy to his friends, and it is scarcely necessary for us to recommend it to our readers' respectful attention.

The Grateful Remembrance of Departed Ministers. A Sermon delivered on Sunday Morning, August 16, 1857, *in Lewin's-Mead Chapel, Bristol, on occasion of the Death of the Rev. George Armstrong, B.A.* By the Rev. William James. Pp. 23. London—Whitfield.

In this earnest, truthful and affectionate discourse, Mr. James pays a beautiful tribute to the memory of his late colleague. We had marked several of the biographical passages for extract, but our straitened space prevents our use of them, and we are the more reconciled to their omission by the fact that our pages will shortly contain a sketch of the public life of the late Mr. Armstrong, from the pen of another friend well qualified by knowledge and sympathy to do justice to the merits of the departed confessor. We must not omit to allude to Mr. James's earnest introductory remarks on the value of Christianity, which he truly describes as something infinitely higher than "any result of human speculation or intuition."

Hymns of Consolation for the Bereaved. London—Whitfield.

This little volume contains a selection of 81 Hymns, many of them of great tenderness and beauty, referring to the various forms of bereavement which darken earth's pilgrimage. It is a good idea, well executed. The little book may be an acceptable and useful present from ministers of religion and others when visiting houses of mourning.

INTELLIGENCE.

THE MINISTERS' BENEVOLENT SOCIETY.

The fifth annual meeting of this Society was held in the vestry of the New meeting, Birmingham, on the 28th of October, the chair being taken by Mark Philips, Esq., the President. Several ministers were present, viz., Rev. S. Bache, Rev. B. Carpenter, Rev. Chas. Clarke, Rev. W. M'Kean, &c.; and amongst the laity there were Mr. Timothy Kenrick, Mr. Clifford, Mr. Osler, Dr. Russell, Mr. Robert Worthington, &c. The Treasurer handed in his report, shewing that the income of the year, from subscriptions, donations and interest, amounted to £541; while the expenditure and the relief granted to the cases brought before the Society amounted to £108, leaving a surplus of £432 ready for investment. The invested capital stock of the Society is nearly £5200. The Directors then presented the following report:

"The Directors of the Ministers' Benevolent Society have again the pleasure of laying before the annual general meeting an encouraging report of the progress of the Society, and a gratifying statement of its continued efficiency. The Treasurer's report, and the state of his balance-sheet, may be adduced in proof of advance in the funds of the Association; and the continued grants to the widow of the late Rev. J. G. Brooks, and to the orphan and destitute children of the late Rev. Mr. Layhe, with a prompt and efficient contribution to the urgent case of the Rev. J. E. Fletcher, may be cited as demonstrating that the Society is fulfilling the design with which it was established, as far as the present condition of its funds will prudently warrant.

"A deputation, consisting of the Rev. S. Bache and the Treasurer, has visited Manchester since the last annual general meeting. The congregations assembling in Cross-Street and Upper Brook-Street chapels were addressed by Mr. Bache in sermons explanatory of the design and operations of the Society, and the sum of £239. 18*s.* was subsequently obtained from them and from other friends in Manchester, and £20. 15*s.* was procured for the annual subscription list, through the instrumentality of this deputation, whose report of the efficient aid rendered them by Mr. Eddowes Bowman, and of the kindness and cordiality with which they were generally received, was also very encouraging. The Directors have by no means lost sight of the power of such agency in disseminating a knowledge of the Society and in enforcing its claims to support. They have had it in contemplation to extend such efforts, but have been prevented by various contingencies from carrying out their design during the year which has just closed. Nevertheless, they do not by any means relinquish the purpose, but consider it as only awaiting a fit opportunity for execution. In the mean time, the Directors would refer to important points urged in their last report, and while they again strongly recommend the maintenance and extension of the annual subscription list, they cannot omit repeating the suggestion of the need of legacies and congregational collections to those friends who have the welfare of the Society at heart.

"During the past year, one Beneficiary Member (the Rev. D. Harwood) has withdrawn, on account of his having relinquished the ministry, and his subscriptions have been returned to him, in accordance with Law VIII. Three new names have been added to the list of Beneficiary Members."

Resolutions were then passed accepting and confirming the reports. The surplus income of the Society during the year was ordered to be added to the general fund. A vote was passed warmly acknowledging the friendly and efficient services of Mr. Eddowes Bowman, of Manchester, on the occasion of the visit of the deputation to that city. Cordial thanks were given to Mr. Mark Philips, the President, and the other officers of the year, for their respective services. Rev. R. Brook Aspland was elected President for the ensuing year, and Mr. William Wills and Mr. Brooke Smith, Vice-Presidents. The vacancies in the board of Directors were supplied, and the proceedings closed with a suitable acknowledgment of the services of the Chairman. We have not attempted any report of the speeches of the gentlemen who proposed and seconded the resolutions, but we may state that there prevailed a general feeling of satisfaction with the condition and prospects of the Society, which appears now in the way to accomplish the benevolent hopes, and so to reward the exertions, of its founders.

WESTERN UNITARIAN CHRISTIAN UNION.

The half-yearly meeting of this Association was held at Plymouth on Thursday, October 29th, when a considerable number of friends from various parts of the district assembled. The proceedings commenced with a religious service at Norley-Street chapel. The Rev. W. A. Jones, of Taunton, read the liturgy, and the Rev. W. H. Channing delivered an admirable discourse from Eph. i. 10. The business of the Union was transacted after the service; in addition to which the following resolution was passed, having been moved by the Rev. W. A. Jones, seconded by the Rev. S. A. Steinthal, and supported by the Revds. W. H. Channing and William James: "That in the grateful recollection of the important services rendered by the late Rev. George Armstrong to the body with which they are connected, and especially of his warm interest in this Association, the members and friends of the Western Union, at this the first meeting of the Society since Mr. Armstrong's lamented decease, desire to record their deep sense of the value of his labours and sacrifices in the cause of Truth, and to convey to Mrs. Armstrong and her family their respectful sympathy with them in their bereavement." — The friends of the Society, ladies and gentlemen, dined together at the Mechanics' Institute, John Bayly, Esq., in the chair. At five o'clock several other persons joined the assembly, and tea was served. In the course of the afternoon, interesting addresses were delivered by the Revds. W. H. Channing, William James, H. Knott, J. Taplin, S A. Steinthal, W. A. Jones, and by Messrs. R. I. Rogers, P. Gould, R. Oram, E. Oldrey, A. S. Harris, &c. In the evening another sermon was preached to a large congregation by Mr. Channing; and thus a day filled up with most interesting employments was closed with thankful feelings for the opportunity afforded to friends and brethren of meeting together and enjoying social and religious communion, and with good wishes and prayers for the welfare of the Western Christian Union.

VIOLATION OF RELIGIOUS LIBERTY AT NEWBURY.

Sir,

Having much knowledge of the Presbyterian congregation at Newbury, and also of the most trying persecution to which it is subjected, permit me, through your pages, to lay its case before the Unitarian public, who will, I am sure, with liberal hand help it through its difficulties,—thus leaving free and unfettered the small income it is able to gather for its minister's support. While I write I indeed feel my pulse beat more quickly, my breath drawn more shortly, at the thought that such oppression and interference with the rights of religious freedom can be attempted in these days of advanced liberty and civilization, and this by individuals who were nurtured in the bosom of our church, proving that even now the preservation of religious liberty requires vigilant watchfulness.

The Presbyterian chapel at Newbury was built in 1697, by the Rev. William Taylor, one of the ejected ministers, and his congregation, and, according to the terms of the trust-deed, was dedicated to the worship of God through Jesus Christ. Its second pastor was the celebrated Arian minister, the Rev. James Peirce, and he and his successors to the present time have followed out the distinguishing principles of the English Presbyterians,—non-subscription to articles of faith, and the right and duty of private judgment in matters of religion. Nor has there been any interference with the exercise of these principles until June, 1836, when the three surviving Trustees of the chapel, who had become members of the Church of England and had refused the urgent request of the congregation to fill up the number of the trust from persons selected by the congregation, declined to pay the endowment-fund due to the minister, and placed the affairs and the endowments of the chapel in the hands of the Charity Commissioners; on the plea that a change of opinion had taken place in the congregation. This plea was grounded on resolutions which in the year 1823 had been brought forward by some members of the congregation in favour of subscription to an Arian creed. *Had* such resolutions *been* carried by the congregation of the time being, it could not have affected to perpetuity the unshackled principle on which the chapel was built and every single addition to its endowment-fund bequeathed. But far from being carried, the fact was that the attempt proved a signal *failure;* for that out of the then large congregation, only *seven* individuals (and the minister's name was not among these) attached their names to the proposition which advo-

cated a creed, which proposition remains rather as a monument of the unflinching honesty with which the congregation, as a congregation, adhered to the free principles of their church's foundation, than of success in the attempt to curtail its liberties. The Charity Commissioners, when the appeal was made to them, declined to give any opinion on the subject, and the three Trustees filed an information in the Court of Chancery for the furtherance of their own ends. Acting on Mr. Edwin Field's able advice, a memorial was presented to the Attorney-General, praying him to disallow the suit. When the memorial was heard on the 29th of May, the Attorney-General, convinced of the vexatious nature of the whole proceedings, granted the prayer of the petitioners, and requested to be furnished with the names of nine new Trustees on the part of the congregation, that he might obtain an order for their legal appointment. And here the vexation of the congregation would seem to have terminated. But the three Trustees not content with having driven the congregation in which they had been brought up to a needless litigation, at the cost of £200, objected to the appointment of any new Trustees, unless such Trustees and their minister would declare on oath their Arian faith. This subscription of faith the congregation indignantly refused to allow, as opposed to all the cherished principles in which they and their ancestors had gloried. But though they feel no doubt of the ultimate triumph of their righteous cause, they are crippled for resources to carry on their legal proceedings, and it is therefore they have made an appeal to the non-subscribing Dissenters of this country for subscriptions to enable them to make good their claims, and to protect themselves from religious persecution and unprincipled aggression. The call for such assistance is rendered the more immediately pressing, because on the interest, and not on the principal, of the endowment must fall the costs which the congregation is incompetent to raise. And the interest of the endowment, £45 a-year, is needed at Newbury for any suitable and respectable support of the minister. The Resident Secretary of the British and Foreign Unitarian Association, Mr. J. Webb, the Rev. Richard Shelley, minister of the congregation, and its Secretary, with other friends of the congregation, will gratefully receive donations until the legal expenses shall be made up. I am sure, Sir, your sympathy will go with mine in the desire to aid and to carry to successful issue the resistance of the Newbury congregation to this unrighteous attempt to trample on their liberties. I have only therefore further to subscribe myself, very faithfully yours,

EDMUND KELL.

Southampton, Nov. 21, 1857.

CHURCH LIVINGS.

A point of considerable importance to the patrons of Church livings was decided, November 25th, by the Court of Queen's Bench. The settled law is, that where an incumbent of a living in the gift of a private patron is appointed to a Bishopric in the United Kingdom, the next presentation to the vacant benefice belongs of right to the Crown. The question now decided was whether, in the case of the Bishopric being a Colonial one, the same right was reserved to the Crown. The Court decided that it was not, and that the right remained in the private patron.

MARRIAGES.

Oct. 17, at the New meeting-house, Birmingham, by Rev. Samuel Bache, Mr. THOMAS EDWARDS LILLY, of Summer Row, to REBECCA, only daughter of Mr. Matthias GREEN, of Summer-hill Terrace.

Oct. 22, at the High-Pavement chapel, by Rev. B. Carpenter, Mr. J. M. PERRY to SARAH, daughter of the late William THORPE, Esq., all of Nottingham.

Nov. 11, at the Unitarian chapel, Effra Road, Brixton, by Rev. Hugh Hutton, M.A., JOHN RICHARD, eldest son of the late John FITZMAURICE, Esq., of H. M.'s Hon. Board of Ordnance, Tower, London, to ANNE, second daughter of Mr. William RANDELL, of St. Peter Port, Guernsey.

Nov. 15, at the Old meeting-house, Bessel's Green, by Rev. John A. Briggs, Mr. ROBERT WINTER to JANE, daughter of Mr. J. STEVENSON, both of Seven-oaks.

Nov. 19, at the Ancient chapel, Toxteth Park, Liverpool, by Rev. J. H. Thom, ROBERT PHILIPS GREG, Esq., of Norcliffe, Cheshire, to LOUISA RUSSELL, third daughter of the late S. S. GAIR, Esq., of Liverpool.

OBITUARY.

In our Obituary department last month we recorded the death of the Rev. Francis Knowles. For nearly two years symptoms indicating disease of the heart had been apparent, and indeed had made such inroads upon his health as to compel the suspension from his public services. While interdicted from preaching, his pen was not unemployed. He made the press the vehicle of his thoughts on some of his favourite subjects, and at the very moment of his decease he had a tract on the eve of publication, addressed to a neighbouring clergyman who had in a printed sermon designated the Unitarians as "God-denying Socinians." A life so diligently employed and so usefully spent should not be permitted to pass from remembrance without some tribute being offered to its consistency and worth. Mr. Knowles was not of a Unitarian family, nor originally intended for the ministry. His parents, strict members of the Established Church, resided in Sheffield, where he was born, August 10th, 1785. His father was a silver-plater, and he was brought up to the same trade. While he was a young man, doubts and difficulties connected with doctrinal opinions began to perplex him, and finally separated him from the Church. For nearly two years afterwards he absented himself from public religious worship. He was then induced by one of his associates to accompany him to the Upper chapel to hear Dr. Philipps. The views which he heard from that pulpit, and the intercourse which followed with persons holding Unitarian opinions, changed the bias of his mind. He relinquished one by one the doctrines which he had formerly regarded sacred, and subsequently devoted a long and active ministry, with unrelaxing energy, to prove that they were both unscriptural and untrue. About the period when this important event in Mr Knowles's life took place, Dr. Philipps was making great exertions to diffuse a knowledge of Unitarian views in the neighbourhood of Sheffield. Preachers were sent to many of the villages contiguous to the town, and several young men so employed, among whom may be mentioned the two Horsfields as well as the subject of this notice, were encouraged to enter the ministry. They were all placed under the care of the late Rev. Robert Aspland at Durham House. Our friend Mr. Knowles continued there only for a short term. We next hear of him preaching for the Rev. Peter Wright at Stannington, at Norton, and other stations near his native town. Thus passed a year or two of unrelaxing study and active duty, at the end of which period, in the year 1816, he received an invitation to settle with the Presbyterian congregation at Nantwich, in Cheshire, with which he complied. His zeal and assiduity in his pastoral relations soon shewed that he intended to be "no cumberer of the ground." Besides performing the ordinary duties of his ministry, he published in 1819 two tracts on subjects to which his own mind had been earnestly directed in the course of his theological change of opinion. One was entitled, "Observations and Reflections on the Athanasian Creed, in Three Letters;" the other, "The Divine Unity the Doctrine of the Scriptures." To these he added, in 1823, just previous to his removal from Nantwich, a sermon under the title of "An Inquiry into the Nature of the Worship paid to Jesus Christ."

Mr. Knowles's next settlement, at Park Lane, near Wigan, brought him into a district not populous in itself, but not far removed from large centres of population. The families of his congregation, though scattered, and living at wide distances from each other, took much interest in all the affairs of their little chapel. For nearly a century and a half the officiating ministers of the Park Lane congregation had numbered only five. Blinston, Brownlow, Kirkpatrick and Broadbent, are names found among the tombstones of the rural burial-ground as those of honoured pastors to this little flock. Till a recent date it was what might be called an aristocratic congregation, there having been, almost in the remembrance of persons still living, no less than forty wigs in the chapel, indicating the attendance of an unusual proportion of the respectable families of the neighbourhood. Mr. Knowles on entering on his pastoral office at Park Lane found that death and other causes had removed most of these. His hearers chiefly consisted of small farmers or artizans employed in the lock trade, with a few families of higher rank.

And for the spiritual good of these he set himself to labour assiduously. He was constantly among them, improving and comforting them by his conversation. During the whole of his ministry, wherever he went he carried with him tracts for distribution, many of which were from his own pen. So numerous were his contributions to the controversial and religious questions of the day, that the present writer can do little more than advert to some of the more prominent of his publications. His mind, ever impressed with the superiority of the views which he had embraced to all others, prompted him to present to the public the evidence which had wrought such a change in his own convictions. His largest work was published with this design, viz., "The Balance of Scriptural Evidence on Trinitarianism and Unitarianism, 3 vols. 12mo." A tract bearing on the same question, entitled, "A brief Manual of the Trinitarian Controversy," became so popular that it reached a fifth edition. One of his tracts, which bore the title of "Trinitarian Idolatry," brought him into collision with some of his friends and critical reviewers, who thought the imputation against the orthodox doctrine of the Trinity needlessly severe; but it was with him a point of principle, not to be yielded to courtesy or any minor considerations, and he vindicated his former work and its title in another tract, "The Unitarian Press and Trinitarian Idolatry." But these ebullitions of zeal were unaccompanied with any particle of rancour. Mr. Knowles was a serious, unassuming, humble-minded man, a little too combative perhaps, but deeply reverential in his feelings, and with a courage equal to his conscientiousness. Nor was it to doctrine alone that his preaching and writings were directed. He was a man of an eminently pure and earnest mind, almost stern as a moralist and exacting as a Christian. The titles of some of his other publications well illustrate the character of his mind and the views and principles which he advocated.

"A plain Statement of the Evidences of Christianity."

"An Appeal to the English Unitarians on the Marriage Question."

"The Glorious Liberty of the Children of God."

"Agree to Differ."

"The violated Sacred Pledge, or the Vow of Godfathers and Godmothers."

"Beneficence ungratefully requited,"—a remonstrance for the neglect of the Lord's Supper.

"The spoiled Child of the State: an Allegory in illustration of National Establishments of Religion."

"The First Transgression."

"The final and certain Prevalence of Truth."

Such was the range of subjects which his writings embraced. His aim was to undermine error, and to elucidate truth. For this he was prepared to make any and every sacrifice. They who are acquainted with the limited sale which Unitarian publications command, and who further consider the disadvantages under which he published, at a distance from the press, and who are further told that his income from his chapel was extremely small, will acknowledge the benevolence and zeal which prompted such exertions and sacrifices.

A few years ago, in consequence of the limited accommodation of the Sunday-school at Park Lane, the building was considerably enlarged. This was an occasion of great delight to him. He had always felt the supreme importance of Sunday-school instruction. During his early connection with the Unitarian body, he had been a teacher and superintendent of the Sunday-school at Sheffield, and during his ministerial career he assiduously attended to the schools which were sustained by his own congregation. The extension above alluded to promised greater scope for his labours for the moral and spiritual instruction of the young in the district, and he hoped that it would be a means of attaching the elder scholars to the congregation, and be a centre for new associations and affections sacred to virtue, religion and to God. Many instances could be mentioned of his benevolent exertions to provide comforts for the aged and infirm, as well as for advancing the education of young and deserving scholars in his Sunday-school. But these must be left to the grateful remembrance of those whom they more immediately benefited. In all these labours of love he was assisted by one who entered into all his views and feelings, and who now survives to cherish his memory and to prepare to follow him to the mansions of the just.

Another indefatigable labourer in the same field of duty, the Rev. Samuel Martin, of Trowbridge, has communicated his feelings respecting the subject of this brief memoir in so graphic a

style, that it would be injurious to the memory of the deceased were it not to be appended to this memorial:

"My acquaintance with Mr. Knowles did not commence till the year 1818; for although I occasionally attended at the Old chapel, Nantwich, of which my father and grandfather were trustees, my religious principles were not formed, and I was much tossed about by conflicting opinions. It was the reading of one of the earlier publications of our departed friend on the Athanasian Creed that led me to examine the grounds of my belief, and issued in my becoming an Unitarian. This circumstance led to a closer friendship between us, and ultimately to my becoming a minister in the Unitarian body. He was 'my spiritual father in Christ,' and the many obligations I am under to him are among my most treasured and grateful recollections. Our departed friend was also the means of leading the then General Baptist minister at Nantwich, Mr. Cooper, to a change of religious views; and it was in the pulpit of the old General Baptist chapel that I preached my first sermon in 1819. At that time there were well-attended classes for religious discussion, reading the Scriptures and prayer, held at the houses of members of both congregations. They were set on foot by Mr. Knowles, and he always presided over them. By the excellent manner in which they were conducted, these meetings were both pleasant and profitable, and were the means of leading several earnest men of other denominations to embrace the Unitarian faith, one or two of whom afterwards became useful ministers in our body.

"I do not think that our excellent friend was ever known or valued generally in the Unitarian body as he ought to have been. He was one of the most conscientious men I ever knew. Time-serving with him was out of the question. His independence and integrity were inflexible. He was extreme perhaps in some of his opinions, but no man was more thoroughly honest or sincere; all about him was unassumed, genuine and true. His bold and uncompromising advocacy of what he deemed right, and his warm and earnest manner of expressing his thoughts, sometimes exposed him to obloquy and misrepresentation; but while remaining firm to his own convictions, he always respected the conscientious opinions of others, and a more liberal-minded, Christ-like man never existed. With him, religion was a reality, and devotedness to his Master's cause was the atmosphere in which he breathed. The word of God was to him the rule of duty and the guide and comfort of life."

To such testimony nothing more need be added. "Blessed are the dead who die in the Lord! Even so, saith the Spirit; for they rest from their labours and their works do follow them."

Bolton, Nov. 10th. F. B.

Nov. 10, at Birkdale Park, Southport, aged 67 years, Mr. Andrew Hall, for many years a much-respected inhabitant of Manchester. He was, in the spirit of the benignant religion of his Saviour, ever desirous to do good to all around him. His mind was cultivated and his tastes refined. Other men may have surpassed him in achieving worldly success, but few men have won a greater amount of respect and affection from their friends. His sorrows were not few, but they were borne with gentle patience and never overcame his habitual cheerfulness.

Nov. 17, at Edgbaston, aged 69, Susan, eldest daughter of the late Mr. Thomas Lakin Hawkes, of Moseley, near Birmingham.

Nov. 19, at Waterloo, near Crosby, Lancashire, aged 29, Mrs. Henry Thornely.

Nov. 22, at his house, Chorlton Road, Manchester, in the 56th year of his age, Mr. John Ogle Curtis, for many years master of the Day and Sunday-schools in connection with the Unitarian congregations of Manchester. We shall willingly open our pages to an account of this useful and very estimable man.

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TO OUR READERS.

This No. brings to a close another Volume of the Christian Reformer, the Thirteenth of this Series. We are sustained in our task by the belief that we are in a humble degree aiding the great cause of Christian truth and godliness. Never was there a more urgent need than at the present time for a bold and honest defence of a reasonable and a scriptural Christianity. We shall persevere in the course which we have been long pursuing, and, having not a single personal end to serve, feel entitled to ask for the help of all who think with us that Unitarianism embodies the Gospel of Jesus Christ, and is a fit instrument for the moral and spiritual regeneration of society.

The Editor of the Christian Reformer.

HK. 13. 5

C. Green, Printer, Hackney.

MANCHESTER NEW COLLEGE,

LONDON.

SPECIAL REPORT

OF

THE COMMITTEE,

ADOPTED 12TH MARCH, 1857.

MANCHESTER:
PRINTED BY JOHNSON AND RAWSON, 89, MARKET STREET.
1857.

Manchester New College, London.

SPECIAL REPORT OF THE COMMITTEE,

ADOPTED 12TH MARCH, 1857.

THE Committee of Manchester New College having seen reason to make considerable changes in the provision for the theological education of its students, take the earliest opportunity, after the completion of their arrangements, of laying before the Trustees an account of the manner in which they have discharged the very difficult duties imposed upon them.

The necessity of a speedy appointment to the chair of Critical and Exegetical Theology, about to be vacated by the retirement of the Rev. G. V. Smith, formed a subject of discussion at the annual meeting of Trustees, held on the 22nd of January, 1857. A motion was made and seconded, recommending the Committee to "consider, among their plans for supplying Mr. Smith's place, the practicability of providing for the Theological and Philosophical instruction in the College, by a redistribution of work between the Principal and the Rev. James Martineau, without the appointment of a third Professor." An amendment on this motion was also formally laid before the meeting, recommending the Committee to reappoint the Special Committee of the 30th July, 1856. That Special Committee, appointed "for the purpose of considering and reporting upon the course which it might be most advisable to take in consequence of the resignation of the Rev. G. V. Smith," had not presented any report. After a prolonged debate, the motion and amendment were both by consent withdrawn.

The action of the Trustees at that meeting, in permitting both the motion and the amendment to be withdrawn, has been interpreted by your Committee

as an expression of full confidence, that they would carefully entertain all plans which might be submitted to them for the supply of the anticipated vacancy, and impartially adopt that which they should think best calculated to promote the efficiency of the Institution. They believed themselves, therefore, free to carry into effect the recommendation either of the motion, or of the amendment, or to adopt any third course of action which should approve itself to their deliberate judgment.

Your Committee, recollecting that the resignation of Mr. Smith was to take effect at the close of the current session, and that any gentleman whom they might select, would require the longest possible interval, not only to free himself from existing engagements, but to prepare for his new duties, felt that it was incumbent on them to enter upon their deliberations without delay. They accordingly met on the 30th January, when, after a long discussion, in which nearly every member of the Committee took part, it was resolved by a large majority,—

"That it was expedient to entrust the Theological and Philosophical instruction of the College to two Professors.

"That the salary to be paid to each Professor should be £500. per annum.

"That the Rev. John James Tayler, and the Rev. James Martineau, should be requested to undertake the duties of the two Professorships.

"That the Rev. J. J. Tayler should continue to receive, in addition, the sum of £50. per annum, as Principal.

"That the Principal and the Rev. James Martineau, should be requested to prepare and submit, for the approval of the Committee and Visitor, a scheme for the Theological and Philosophical instruction of the students of the College, and for the due provision of instruction in Hebrew."

It was the original intention of the Committee to have provided for instruction in Hebrew, by a further outlay, when the Visitor and the Professors should have decided upon the mode in which it could be most advantageously given. They have, however, to report, that Mr. Tayler, generously refusing to accept any increased remuneration for the performance of augmented duties, has expressed his wish to appropriate £100. per annum out of his new salary to the payment of a duly qualified teacher in Hebrew and the cognate dialects, to be hereafter appointed by the Committee, on the recommendation of the Visitor, Mr. Kenrick, and himself:—an offer which your Committee have gratefully accepted.

The foregoing resolutions were communicated to Mr. Tayler and Mr. Martineau, by the Chairman of the Committee, and at their next meeting, on the 20th February, they received from those gentlemen their joint acceptance of the professorial charge offered to them, accompanied by a scheme of the work, as they proposed to divide it. That scheme, after having been referred back to

them and the Visitor for further consideration, has received the formal sanction of Mr. Kenrick, as providing adequate instruction in the various branches included in a course of study for the Christian ministry. It has now been finally adopted by the Committee, and together with the accompanying explanatory letter from the professors, is subjoined for the information of the Trustees.

The Committee's minutes of these proceedings are appended in detail.

The Committee are aware that the arrangements which they have thus completed for the future theological and philosophical instruction of the College, may not meet with the entire approval of some of the warmest friends of the Institution. But they also know that they have not taken any step without full discussion and careful deliberation, as well as a single-minded desire to promote the important interests committed to their charge. It is impossible to deny, that from a variety of causes, there would have been great, if not insuperable difficulties, in selecting any gentleman to fill the precise situation about to be vacated by Mr. Smith. To these difficulties, the fact that the Sub-Committee appointed on the 30th of July, had not made any report before the meeting of Trustees in January, bears strong testimony. And your Committee, therefore, naturally looked for the supply of their wants to the two remaining professors, who have long served the College with remarkable zeal and ability: the depth and variety of whose theological acquirements are beyond question: and who have shewn a singular aptitude for securing the respect and affection of students for the Christian ministry. A perusal of the scheme, and the accompanying remarks, will shew, that not only will no important constituent of a Theological Education be left unprovided for in our College, but that few similar institutions will present to their students so complete a course of instruction.

In effecting these arrangements, the Committee have made an important, but as they believe a necessary change, in the present practice of the College. They appeal to its history to furnish many instances of free modification of its plans, whenever the services of those who appeared the best fitted to accomplish its purposes could by no other means be effectually secured.

Thus the locality of the College having been originally fixed in Manchester, in 1786, in part because Dr. Barnes and Mr. Harrison, the fittest men to exercise the professorial function, were there resident, the settlement of Mr. Wellbeloved at York, determined its removal in 1803, to that city. Thus when the College was brought back to Manchester in 1840, the duties now about to be undertaken by the two Professors were divided between themselves, Mr. Wallace and Mr. Robberds, the latter taking charge of the required Hebrew teaching, as a distinct philological department: while on the retirement of the two latter gentlemen, the instructions given by them, were entrusted to Mr. G. V. Smith. And

still more recently, the plan first adopted on the removal of the College to London in 1853, was to divide the whole Theological instruction between two Professors, leaving the important courses of Mental and Moral Philosophy, as it is now proposed to leave the Hebrew, to be otherwise provided.

In a learned and numerous church it may be possible to preserve educational institutions unchanged, in the reasonable hope of finding a succession of men able to meet their requirements. Among a small body of Christians, on the other hand, like the non-subscribing dissenters of England, it is not possible to maintain the highest standard, except by means of occasional adaptation of institutions to the actual capabilities of the men to whom they are to be entrusted.

The Committee believe, not only that they were fully warranted in taking the consideration of this important matter at once into their own hands, without the interposition of a Special Committee, by the fact that the course which it was advisable to pursue had already been, for months past, a subject of anxious thought to every one of its members, but that the necessity of immediate action in a difficulty which, if unsettled, might seriously impede the practical working of the College, made it incumbent on them to do so. A decision, as speedy as was consistent with due deliberation, appeared to them better calculated to promote the cordial unanimity of friends of the Institution, who might differ in opinion, than a delay which could only end in renewed debate. And, believing that the course which they have taken is in accordance with the principles and usages of the College, and, therefore, best adapted eventually to unite the suffrages of its friends, they appeal, without fear, to the liberality of the non-subscribing churches to enable them to carry into complete effect, arrangements which have been dictated solely by the desire to maintain the ancient reputation of our excellent Academical Institution.

In thus sanctioning the re-distribution of the whole course of Theological instruction, between the Principal and the present Professor of Mental and Moral Philosophy, your Committee have steadily kept out of view any differences of religious opinion which are supposed to exist among non-subscribing dissenters. It is the peculiar glory of Manchester New College that, under every change of place and administration, it has steadfastly and consistently adhered to its single object of educating young men for a free Christian ministry, by professors on whom no test of theological belief, explicit or implied, has ever been imposed. Its Teachers have always been chosen as men of learning, candour, and integrity, who should impartially inform their pupils of the results of theological research; and, without seeking to instil their private opinions into the minds of those under their charge, should furnish them with the means of forming independent

opinions of their own. Its students have been taught to put their faith, not in any system of doctrine of human exposition, but in God's truth alone; and to believe that the full development of the Christian character can be attained only in conjunction with entire theological fearlessness. And it is in accordance with these venerable principles that the Committee, at the sacrifice, on the part of some of its members, of their particular views and feelings, have deliberately made choice of those whom they considered the fittest instruments within their reach, to perform the great work of cherishing a reverent love of truth, and promoting a rational piety, in the future ministers of the Church of Christ.

WILLIAM GASKELL, CHAIRMAN.

SCHEME OF STUDIES IN MANCHESTER NEW COLLEGE.

Of the six years embraced in the entire course of a Student, the first three constitute his Undergraduate Period; during which his time is mainly surrendered to the classes in University College, with a view to his Matriculation in the University of London, at the end of the first year, and his graduation at the end of the third. The three following years constitute his Theological Period; during which Manchester New College supplies, with undivided responsibility, whatever is requisite to complete his education for the Christian Ministry. His relation to the Professors is manifestly very different during these two periods.

I.—UNDERGRADUATE PERIOD.

The discipline of this period is, of necessity, mainly subsidiary to the studies of University College, and the examinations in prospect for matriculation and graduation in London University. Its aim is threefold:

To establish at the outset habits of precision in the use of language, and in the conception of Grammatical and Logical relations;

To afford direct aid in the reading of the Logical and Ethical Text Books prescribed for the B.A. Examination; and,

To secure an adequate and a well distributed attention to historical reading, in preparation for the Matriculation and the B.A. Examinations.

As these objects embrace no Theological study, the duties involved in them lie within the Philosophical Department, and are as follows:—

1. To exercise the first year students in the elementary notions and terms of Logic, in its relation to Grammar; with practice in grammatical analysis and English composition.

2. To conduct the students of the second and third years through their Logical Text book, with annotations and exercises, and supplementary reading.

3. To afford the same guidance in the reading of the Ethical Text books,—Butler and Paley.

4. To superintend the Historical studies of the students preparing for Matriculation or Graduation.

II.—THEOLOGICAL PERIOD.

For the remaining three years, the student's time is unreservedly at the disposal of Manchester New College; and in laying it out, the following objects have to be kept in view:—

To provide instruction in all the branches of Special Theological education:

To supply whatever elements of general Academical education may be inadequately provided for in University College.

Towards these objects each department contributes as follows:—

Professor of Biblical Theology and Ecclesiastical History.

1. *Criticism and Exegesis of New Testament.*

2. *History, Antiquities, and Theology of Old Testament*, with introduction to the different books, and the reading of Septuagint Greek.

3. *Evidences and Truths of Christianity*, with Practical Theology.

4. *Ecclesiastical History.*

5. *Correction of Sermons and Prayers;* weekly exercises in Elocution.

Supplementary.

Thorough and constant teaching of Hebrew by an accomplished scholar to the end of the Theological course.

Professor of Mental, Moral, and Religious Philosophy.

1. *Systematic Mental Philosophy*; with a special view to the fundamental principles and laws of Belief, and the method of human knowledge.

2. *Systematic Ethical Philosophy;* establishing and unfolding human obligation throughout the field of life,—individual, social, religious. Comprehended within this range are two subjects, considerable enough to be separately named, viz.:

a. Evidences and Truths of Natural Religion.

b. Doctrine of the State,—Political Philosophy.

3. *History of Doctrine in the Christian Church;* exhibiting each type and topic of belief in its source and process of growth.

In Ecclesiastical History, the notices of Doctrine are interrupted and dispersed, from the necessity of observing the chronological order and proportion of events; and also *mixed*, from the necessity of presenting for each period its whole system of belief, before passing on. In place of such accidental co-existence and succession, the History of Doctrine proposes to follow the really consecutive links of thought, at whatever intervals of time, and to disengage each natural line of faith from all that is unrelated to it.

A similar difference prevails between ordinary Civil History, and the History of Philosophy, or of any given science.

4. *Greek and Latin Reading* with the students throughout the three Theological years: the authors read being selected with reference to the subjects simultaneously engaging the student's attention. In connexion with the psychological and moral studies, portions of the ancient philosophical writers,—Plato and Cicero,—Aristotle and Seneca,—may be read: and in connexion with the history of doctrine, selections from the Patristic literature,—Justin, Clement, Tertullian, Augustine.

JOHN JAMES TAYLER, PRINCIPAL.
JAMES MARTINEAU, PROFESSOR.

The Committee of Manchester New College having resolved on a redistribution of the business of the Theological and Philosophical Department, and having submitted to me the scheme drawn up by Professors Tayler and Martineau, I have revised it in conjunction with them, and am of opinion that in its present form, it provides adequate instruction in the various branches included in a course of study for the Christian Ministry.

JOHN KENRICK, VISITOR.

York, March 8th, 1857.

DEAR SIR,

In drawing up the enclosed programme, we have been guided by a general principle of distribution, separating the Historical from Philosophical Theology. But while never losing sight of this natural line of division, which answers very nearly to our respective aptitudes, we have permitted it to bend a little here and there in order to turn to account labour already spent. And we have been careful to find a place, unaltered in magnitude, though sometimes shifted in its relations, for every thing comprehended within the established scheme of study in the College. More or less directly the plan is shaped to meet these three exigences:—of scientific classification; of personal fitness; of recognised usage.

The arrangement of the work under two principal heads, marked by the terms *Historical* and *Philosophical*, is so obviously natural as scarcely to require remark. The object of a theological discipline is to effect a complete survey of the sources of religious truth. These are partly *outward*, in the natural and supernatural training and experiences of mankind, especially of the Hebrew race; partly *inward*, in the constitution and faculties of human nature, to which the Providence of history and revelation appeal. If God had either led men through a different training, or endowed them with a different nature, their faith and apprehensions of divine truth could not have been the same. So far as religion depends on the former set of conditions, it is an object of *Historical determination;* so far as on the latter, of *Philosophical.*

This general division throws into one scale the facts and materials of historical revelation; into the other, the laws of thought, the principles of belief and sentiments of conscience which lay us open to this Divine teaching.

One of the most direct and, we are willing to hope, desirable results of this principle of classification, will be found in the assignment of the evidences of natural religion to one of the Professors, and of the special Christian evidences to the other. Whoever will compare the contents of Paley's two books,—his natural Theology and his Evidences of Christianity,—must perceive that the former deals with questions scientific, metaphysical and moral, concerning Causation, Law, Personality, Unity, Spirit, Character: the latter with Testimonial, Literary and Archæological matter, concerning authenticity of books and credibility of facts, and biographical verisimilitude. However successful Paley may have been in both works, the range of topics is essentially different. And in ordinary men the habits of mind which qualify for dealing with the philosophical problems of the former, are not likely to co-exist with the critical skill required for the latter. We therefore believe that the proposed separation of these subjects, while turning to account Mr. Tayler's course on the "Evidences and Truths of Christianity," has an intrinsic propriety favourable to the efficient treatment of both.

The Hebrew and the Christian Scriptures, as the grand records and media of historical revelation, are the chief objects of study in the Principal's department. To give expert use of the *Apparatus Criticus* for determining the original text, and philological skill and historical sympathy for accurate apprehension of the writer's meaning, must always constitute the primary aims of

the Biblical Professor. The only change introduced by the present scheme is this; that the knowledge of Hebrew which the student will bring into the class room of Old Testament Theology, will have been acquired, and will be sustained, through the instructions of a separate teacher. This will not interfere with the Principal's continual reference to the Hebrew, as well as the Septuagint Text, wherever any thing depends on variety of reading or translation; or in any way alter the mode hitherto prevalent of surveying and analysing the Hebrew Literature in the theological class. The extent of ground to be traversed has always compelled a more rapid view of the Old Testament than consisted with a continuous reading of the books in the original language; and the student's exercise in Hebrew translation and philology has invariably formed the business of a distinct class. In proposing to make the work of this class the special object of attention to an accomplished scholar, unburthened by the weight of heavier duties, we are influenced by the wish to secure a higher standard of attainment than can be hoped for, where the teacher of Hebrew has to provide for a great range of subjects besides.

The reason we hope will be readily evident why "the History of Doctrine," notwithstanding the sound of its name, is assigned to the Philosophical rather than to the Historical department. Each particular type of doctrinal belief, such as that respecting the person of Christ, runs a certain course of growth to its maturity; and then, perhaps, again to its decline. The stages of this process, and the persons who represent them, are often far removed from each other in history, though in mental influence immediately consecutive. To exhibit, therefore, with any intelligible continuity, the genesis and organic completion of any form of doctrine, requires that the restraints of chronological order be thrown aside, and a single thread of unbroken thought and spiritual sequence be picked from out the complicated pattern of mixed history. Without this study of human beliefs in their progress of arising, and in their living action within the minds whence they have sprung, we conceive that they can only be formally criticised, and not really and sympathetically understood. A Church doctrine like that of Sin and of a corresponding Atonement, answers to some inner experience, and felt or fancied want of human nature; and till it is deduced from this source, and traced through its course of modified expression in the minds it has taken up, neither its significance nor its errors can be appreciated. Such a research, however, is obviously the following out, not of an historical succession simply, but of a certain clue of thought and feeling; and is not therefore misplaced in the department of religious Philosophy. Should anything further be needed to justify the separation of this subject from Ecclesiastical History, we would refer to the well-remembered fact, that Dr. Priestley published as two distinct works, though including treatment of the same period, his "History of the Christian Church," and his "History of Early Opinions."

We are not aware that our scheme presents any other characteristics requiring explanation.

We will only add that in carrying it out, should it meet the approval of the Committee, our earnest desire will be to preserve and transmit unimpaired, the high example set by our honoured predecessors, of candour and justice to human beliefs, and of simple trust in God's eternal Truth. To give faithful and judicial report of the thoughts of wiser and better men, yet never shrink from guileless expression of our own, we understand to be our traditional duty as appointed teachers of Manchester New College.

We remain, Dear Sir,

Ever faithfully Yours,

JOHN JAMES TAYLER, Principal.

R. D. Darbishire, Esq. JAMES MARTINEAU, Professor.

EXTRACTS

FROM

THE MINUTES OF PROCEEDINGS OF THE GENERAL COMMITTEE.

GENERAL COMMITTEE MEETING,

Cross Street Chapel Rooms, Manchester

Friday, January 30th, 1857, 12 o'clock.

Present,—REV. WM. GASKELL, M.A., in the Chair.

JAMES HEYWOOD, ESQ., M.P., PRESIDENT,

J. ASPINALL TURNER, ESQ.,
REV. JOSEPH HUTTON, L.L.D., } VICE-PRESIDENTS.

S. D. DARBISHIRE, ESQ.,
R. WORTHINGTON, ESQ.,
REV. R. B. ASPLAND, M.A.,
REV. J. COLSTON,
R. D. DARBISHIRE, ESQ., B.A.,
R. N. PHILIPS, ESQ.,
REV. JOHN WRIGHT, B.A.,
REV. JOHN ROBBERDS, B.A.,
EDDOWES BOWMAN, ESQ., M.A.,
SAMUEL ROBINSON, ESQ.,
REV. J. H. HUTTON, B.A.,
JOHN BOOTH, ESQ.,
JOHN EDWARD TAYLOR, ESQ.,
REV. C. BEARD, B.A.,
THOMAS ASHTON, ESQ.,
REV. EDWARD HIGGINSON,
EDWARD ENFIELD, ESQ.,
PAUL J. FEARON, ESQ.,
RUSSELL SCOTT, ESQ.

Memorandum. The Minutes of the last Meeting of the Committee were read, confirmed, and ordered to be signed, and the Minutes of the Annual Meeting, January 22nd, were also read.

MR. R. D. DARBISHIRE then *moved*, and MR. JAMES HEYWOOD *seconded*:—

1. "That it is expedient to entrust the Theological and Philosophical instruction of the College to two Professors;—instruction in Hebrew being provided for by the Committee."

Whereupon it was *moved* as an amendment by the REV. R. B. ASPLAND, M.A., *seconded* by MR. J. ASPINALL TURNER,—

"That in accordance with all existing precedents it is expedient to refer the subject of supplying the departments of Theological and Hebrew instruction, hitherto undertaken in Manchester New College by the Professor of Theology, to a select Committee."

The motion and amendment having been read, the amendment was put, and seven votes having been taken for, and fourteen against, it was declared by the Chairman to be lost. Whereupon it was *moved* as a second amendment by the REV. EDWARD HIGGINSON, and *seconded* by MR. EDDOWES BOWMAN,—

"That Manchester New College, London, is expressly a Theological Institution for Training Christian Ministers; and the chair about to be vacated by the Rev. G. V. Smith, is the one most directly concerned in the communication of Biblical learning, embracing as it does the Hebrew language, the Criticism and Interpretation of the Old and New Testaments, and the Evidences of Natural and Revealed Religion: that it is due to the long established character and essential to the continued success of the Institution, that these departments of instruction be maintained in the highest efficiency;—and that there are great and manifest advantages in their being combined, if possible, in one professorship, as they have been hitherto under the Revs. C. Wellbeloved, R. Wallace, and G. V. Smith successively, inasmuch as this combination tends to give unity and completeness to these kindred courses of study."

The original motion and second amendment having been read, the amendment was put, and five votes having been taken for, and fifteen against it, was declared to be lost. The original motion was then put, and there being fourteen votes for, and five against, it was declared to be carried.

Moved by MR. JAMES HEYWOOD, *seconded* by MR. S. D. DARBISHIRE, and

2. *Resolved*, "That the Salary given to each Professor be £500 per annum."

Moved by the REV. JOSEPH HUTTON, L.L.D. *Seconded* by MR. EDWARD ENFIELD, and

3. *Resolved*, "That the Rev. John James Tayler, B.A., and the Rev. James Martineau, be requested to undertake the duties of the new Professorships in accordance with the usages of the College with regard to such appointments."

Moved by the REV. JOHN ROBBERDS, *seconded* by MR. PAUL J. FEARON,—

4. "That the Rev. J. J. Tayler continue to receive, in addition to his salary, the sum of £50 per annum as Principal."

Amendment.—*Moved* by the REV. JOHN WRIGHT, and *seconded* by the REV. R. B. ASPLAND, "That the Principal's fee of £50 per annum hitherto paid to Mr. Tayler be discontinued from the commencement of his increased salary.

The amendment, being put, was lost. The original motion, being put, was carried.

Moved by MR. R. D. DARBISHIRE, *seconded* by the REV. J. H. HUTTON, and

5. *Resolved*, "That the Principal and the Rev. James Martineau be requested to prepare and submit for the approval of this Committee and the Visitors, a scheme for the Theological and Philosophical instruction of the students of Manchester New College, and for the due provision of instruction in Hebrew."

Moved by MR. S. D. DARBISHIRE, *seconded* by the REV. J. H. HUTTON, and

Resolved, "That the Chairman be requested to communicate the foregoing resolutions (one to five) to the Principal, and the Rev. James Martineau."

GENERAL COMMITTEE MEETING,

Cross Street Chapel Rooms, Manchester,

Friday, February 20th, 1857, 12 o'clock.

Present,—Rev. WILLIAM GASKELL, M. A., in the Chair.

JAMES HEYWOOD, ESQ., M.P., PRESIDENT,
REV. JOHN KENRICK, M.A., VISITOR.
J. A. TURNER, ESQ., VICE-PRESIDENT,

S. D. DARBISHIRE, ESQ.,
ROBERT WORTHINGTON, ESQ.,
REV. R. B. ASPLAND, M.A.,
REV. JOHN COLSTON,
R. D. DARBISHIRE, ESQ., B.A.,
ROBERT N. PHILIPS, ESQ.,
REV. JOHN WRIGHT, B.A.,
REV. JOHN ROBBERDS, B.A.,
EDDOWES BOWMAN, ESQ., M.A.,
SAMUEL ROBINSON, ESQ.,
REV. J. H. HUTTON, B.A.,
JOHN EDWARD TAYLOR, ESQ.,
REV. CHARLES BEARD, B.A.,
THOMAS ASHTON, ESQ.,
JOHN BOOTH ESQ.,
EDWARD ENFIELD, ESQ.

Memorandum. The Minutes of the last Meeting were read, confirmed, and ordered to be signed.

Memorandum. The Chairman read a letter from the Rev. J. J. Tayler and the Rev. J. Martineau, conveying their joint acceptance of the professorial charge offered to them by the Resolutions of the 30th January, accompanied by a programme of the work as they proposed to divide it; also a letter from Mr. Tayler offering to place £100. per annum at the disposal of the Committee, as a means for providing for instruction in Hebrew: and a letter from Mr. Kenrick containing his remarks upon the programme which had been submitted to him for the purpose.

Resolved, "That these several communications be entered on the minutes."

Moved by MR. R. N. PHILIPS; *seconded* by Mr. S. ROBINSON, and *resolved*,

"That the scheme for the Theological and Philosophical instruction of the students of the College, submitted by the Rev. the Principal and the Rev. James Martineau, be referred to them and the Visitor for further consideration, with a request to the Professor of Mental, Moral, and Religious Philosophy, that he should add a course on Political Philosophy and Economy to his department."

Resolved, "That the Committee gratefully accept the Rev. J. J. Tayler's liberal offer to place £100. per annum out of his entire Salary, at their disposal, for the purpose of supplying the instruction in Hebrew, which the present arrangements of the College require; such instruction to be provided by means of a competent teacher to be recommended by the Rev. J. J. Tayler, with the assistance of the Rev. John Kenrick, as Visitor, for appointment by this Committee."

GENERAL COMMITTEE MEETING,

Cross Street Chapel Rooms,

Thursday, March 12th, 1857, 12 o'clock.

Present,—Rev. WM. GASKELL, M.A., in the Chair.

JAMES HEYWOOD, ESQ., M.P., PRESIDENT,
REV. JOHN KENRICK, M.A., VISITOR,
J. A. TURNER, ESQ., VICE-PRESIDENT.

S. D. DARBISHIRE, ESQ.,
REV. R. B. ASPLAND, M.A.,
REV. JOHN COLSTON,
R. D. DARBISHIRE, ESQ., B.A.,
ROBT. N. PHILIPS, ESQ.,
REV. JOHN WRIGHT, B.A.,
REV. JOHN ROBBERDS, B.A.,
EDDOWES BOWMAN, ESQ., M.A.,
SAMUEL ROBINSON, ESQ.,
REV. J. H. HUTTON, B.A.,
JOHN BOOTH, ESQ.,
REV. CHAS. BEARD, B.A.,
PAUL J. FEARON, ESQ.,
RUSSELL SCOTT, ESQ.

Memorandum. The minutes of the last meeting were read, confirmed, and ordered to be signed.

Memorandum. Read a communication from the Rev. the Principal and the Rev. J. Martineau, enclosing amended scheme, accompanied by a memorandum of approval, signed by the Rev. J. Kenrick, as Visitor.

Resolved, "That the communication and amended scheme, with Mr. Kenrick's approval of the latter, be entered on the minutes."

Moved by Mr. R. N. PHILIPS, *Seconded* by Mr. P. J. FEARON, and

Resolved, "That the scheme now presented by the Rev. the Principal, and the Rev. J. Martineau, the Professor elect of Mental, Moral, and Religious Philosophy, as sanctioned by the Visitor, be and is now approved by this Committee; and that the Rev. J. J. Tayler, and the Rev. J. Martineau, be requested to arrange for its immediate adoption at the commencement of the Session 1857-8."

Memorandum. Read letter, dated Lincoln's Inn, London, 11th March, 1857, from Messrs. Hy. W. Busk and John Smale, (Trustees,) requesting the Committee to consult all the Trustees on the subject of pending arrangements, before their completion:

Moved by Mr. R. N. PHILIPS, *Seconded* by Mr. JAS. HEYWOOD, and

Resolved, "That the Committee, having, in accordance with a Resolution of the Annual Meeting of Trustees, completed the professorial arrangements of the College, deem it unadvisable to take the step requested by Mr. Busk and Mr. Smale."

Memorandum. Read a letter, dated Leeds, 10th March, 1857, from Mr. JOSEPH LUPTON, expressing his confidence in the Committee.

Memorandum. Read a letter, dated London, 10th March, 1857, from Mr. John Smale, enclosing a printed protest against certain alleged actions of the Committee, and signed by sixty-five Trustees, including five members of the Committee, with a request that the same might be entered on the minutes.

Resolved, "That Mr. Smale's letter, and the enclosure, be entered on the minutes."

Memorandum. The Treasurer referred to a circular, dated 4th March, 1857, which he, and other officers of the College had issued, to the Trustees.

Resolved, "That the same be entered on the minutes."

Memorandum. The draft of a Special Report to the Trustees and Subscribers to the College having been submitted by the Secretaries,

Moved by Mr. JAS. HEYWOOD, *Seconded* by Mr. S. D. DARBISHIRE, and

Resolved, "That the Special Report now read be adopted and circulated with the least possible delay amongst the Trustees and Subscribers to the College, and, with a view to the widest circulation, advertised in the 'Christian Reformer' and 'Inquirer.'"

JOHNSON AND RAWSON, PRINTERS, MANCHESTER.